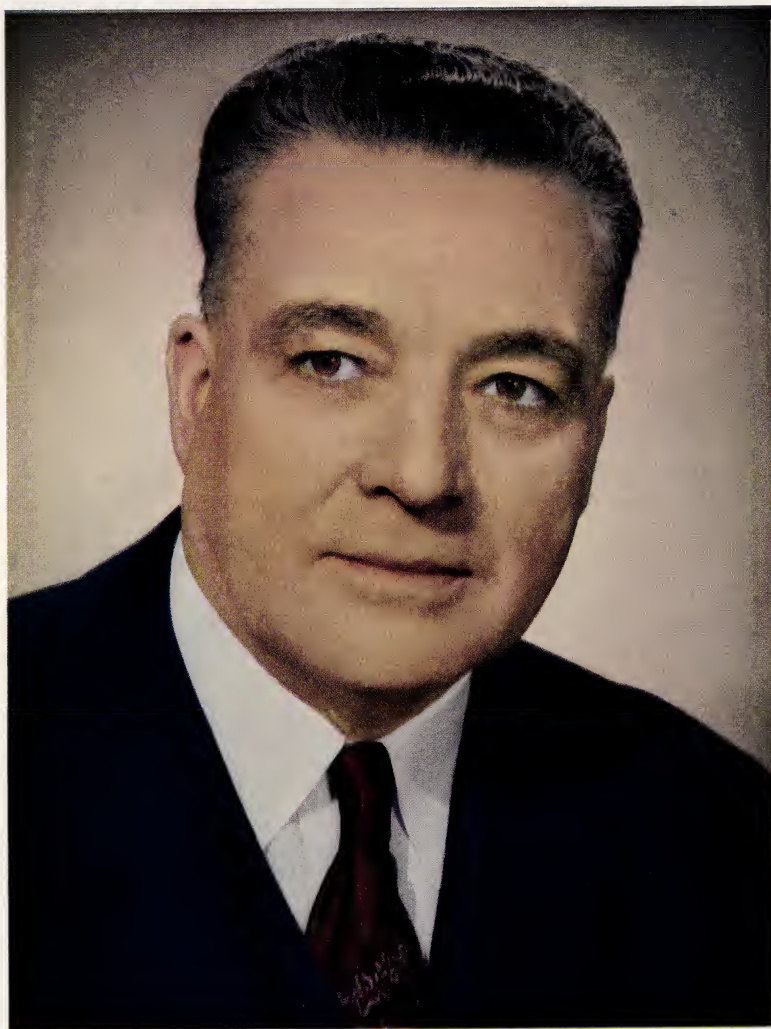


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JULY 1953



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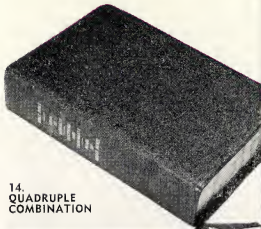
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**B**y 1864 one-half of the merchant ships under the British flag had switched to steam, but in 1895 half the United States merchant ships still used sails. By 1883 one-half of the British ships were made of iron and steel, and in 1900 one-half of the United States ships were still made of wood, according to the magazine *Ships*.

**M**EASUREMENTS were made at the University of Missouri of a stray pie-pumpkin seed found sprouting on May 17 and killed by frost on November 5. In its 173 days of growth it produced a total over-all vine growth of 1986 feet, with the longest branch 75 feet. At the peak of growth the vine made an average of 5 inches a day. It produced 20 mature pumpkins weighing a total of 300 pounds.

**T**HE ship craftsmen of Venice, Italy, had assembly line techniques for shipbuilding over 500 years ago. In 1570 during a war with Turkey, Venice turned out 100 ships in 100 days and a few years later turned out a complete galley in two hours.

**T**HE largest reptile in the world is believed to be the gavia found in the rivers of northern India. It has a length up to 30 feet, body 3 feet thick, and, though it has jaws a yard long filled with teeth of various sizes, it is timid.

**I**N THE United States there are an estimated 7,500,000 people known to be afflicted with arthritis, with a cost to the taxpayers in relief allowances of 128 million dollars a year.

**A**NIMAL disease costs the United States about two billion dollars annually, about half of which is due to parasites. Manufacturers of grooming preparations for dog care, exclusive of medicine, sell about six to seven million dollars worth. There are about three times as many dogs as there were in 1920.

**T**O KEEP a telescope pointed at a fixed star the telescope direction has to be changed to compensate for the earth's rotation. To keep the fourteen tons of the thirty-six inch refractor of Lick Observatory moving at the slow speed necessary to keep a star in view requires only a 1/500th horsepower motor.

JULY 1953

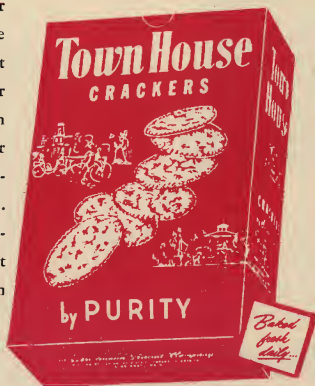
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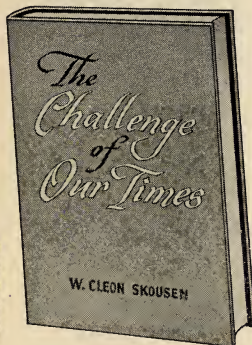


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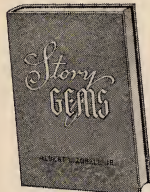
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## Bookcraft

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## "LIVING THE GOSPEL"—IN AUTOMOBILES

by Dr. G. Homer Durham

UNIVERSITY OF UTAH

GEORGE and I were in the right-turn lane, waiting for the green light on 7th South and State Street in Salt Lake City. With screeching brakes a black Chrysler pulled up on our left, on the inside lane. There was a recoil as the hydraulic brakes pressed tire-treads to the asphalt and brought the big vehicle to a halt.

The light changed. Zoom, in front of us, as we made our right turn, cut the black Chrysler. As it ripped around the corner in the wrong lane, cutting in front of us, I noted with a certain (unjustified, I'm sure) Utah pride that the car bore an out of state license. (California drivers, together with many New Yorkers and Pennsylvanians, I have come to learn, observe traffic markings fairly conscientiously, and better than most Utahns.)

The car shot down State Street, the stream of traffic filling in behind it—in the outside lane.

We moved over into the proper lane so we could make a left-hand turn on the next corner.

Meanwhile, the big Chrysler was slowed down by double parking in front of a store. As we approached, it suddenly, without a signal or warning, veered over into the inside lane in the path of our approach.

I "honked." (Luckily there was no oncoming traffic in the inside, north-bound lane.) I then steered across the double line to avoid collision.

The horn-honking, the quick maneuver, were all the work of a flash. The sound of our horn coincided with the passing of the slower-moving car, which was stymied by the double-parkers. As we went by, a not-too delicate mouth, yelled at us in response to the honk, "Aw, drapp dead!"

Being a college professor, impatient with all manifest errors (especially those observed in others!) and of a slightly philosophical turn of mind, had we been available for conversation I should have remonstrated, perhaps, that for me to "drop dead" seemed to be his exact purpose!

It was a small incident. There are millions such every day. We are all guilty. The people, double-parked in front of stores who were partially responsible that day, probably included bishops' counselors and high priests' group leaders from Salt Lake City. The big boy who invited me, both by his actions and verbal invitation, to "drapp dead" could well have been the second counselor in an elders' quorum in his homestate.

When Saints and friends leave the B.Y.U. and U. of U. stadium parking lots, it is possible to observe, oftentimes, something less than Christian charity! And of course, none of us, including the present writer, ever drives too fast!

More people will die on American highways this year than American servicemen in Korea. More Americans are dead from highway fatalities since 1900 than in all our foreign and civil wars since George Washington.

We teach our boys and girls, with good success, not to throw rocks at people. Can we put the gospel into our lives when we get behind the wheels of our automobiles?

Here is a place where Saints are needed in these times. A Scout is courteous, says the Scout law. In an automobile? When he's old enough to be a scoutmaster?

We speak much about loving our neighbor as ourselves. And who is our neighbor when we are behind the wheel?

In the field of traffic regulations it may be well to realize that

Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

(1 Samuel 15:22.)

And by way of adding courtesy to the legal observance, we will be wise to reflect that, on the streets and highways,

. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

(Matt. 25:40.)

### PIONEER, OH, PIONEER!

By Rhea Lou Shea

YOU blazed the perilous mountain trails And forded rivers wide To find rare peace for you and yours; Ah, God walked by your side.

Pioneer, oh, Pioneer, Undaunted, you pushed on, Across the miles of trackless waste, Upon your lips, a song.

You left a faith in righteousness, As Christ taught in his age, Fond hopes for peace and brotherly love, A goodly heritage.

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## The Cover

In continuing our presentation of full-color portraits of the General Authorities, THE IMPROVEMENT ERA this month features Elder Harold B. Lee of the Council of the Twelve. Elder Lee, managing director of the Church welfare program, was ordained an Apostle April 10, 1941, by President Heber J. Grant. The photograph is the work of Boyart Studios. (See page 504 for biographical material.)

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## IT'S ALL IN THE GAME

"I'M VERY grateful to my Father in heaven, and I humbly thank him for his guiding hand and for blessing me with the desires of my heart. Truly, I have never seen a blessing fulfilled to the very letter as yours and Brother Cowley's, Dad."

This excerpt from a letter of Edward Hale in Japan to his family in the United States indicates by its very nature the attitude which many servicemen take and the problems that face many young men of our generation, for he has served on the island of Hokkaido in Japan, with the United States Army. Called into the service in 1951, Edward was stationed at Camp Roberts before being shipped overseas in the early winter of 1952. While at Camp Roberts he played basketball for the base. This team won the world army championship for 1951-52. Almost miraculously, after he reached Japan, he was placed in special services and sent to Hokkaido where he was assigned to the Chitose Special Troops. He again began playing basketball competing with seventy-two other teams.



Edward Hale

More than the good game Ed played, his teammates and coach were aware of his fine sportsmanlike attitude throughout the games. Let the *Cavalier*, paper for the cavalry, pick up the story from here:

All smiles . . . Major General Arthur G. Trudeau, Commanding General of the 1st Cavalry Division, presents THE CAVALIER Sportsmanship Award to Edward Hale of Chitose Special Troops. The presentation was made shortly after the last game of the tournament. With some twenty-three votes cast Hale achieved the award almost unanimously. Letters accompanied each vote explaining why their vote had been made. Two letters stated, in part: "Hale is an excellent sportsman on and off the court. He possesses a competitor's

(Continued on page 538)

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G.S.L. City, April 9, 1861.  
Bishop A. Hoagland,  
14th Ward, City.  
Dear Brother—  
I am informed that a Sister Huey, a small, black-eyed, widow woman, with five children, lately from South Africa, is living in br. Beatie's house in your Ward, and is in need of house room, a little land, and some assistance to give her a start toward enabling her to make a living. At your earliest convenience, I wish you to call upon her and see what assistance she needs and what aid can be rendered toward giving her a start to earn her own livelihood and help her.  
Your Brother in the Gospel,  
Brigham Young

## The Welfare Plan in 1861

by Peter C. Carlston

THIS interesting letter from President Brigham Young dated April 9, 1861, confirms the practices and teachings of the Church welfare plan in this day. All informed Latter-day Saints understand that the welfare plan rests upon the doctrines revealed to the Prophet Joseph Smith. To them

nothing new has been added except in their application to the conditions and needs of the day.

Especially interesting is the clear teaching of Brigham Young that the needy shall be helped and that they also be taught how to be self-supporting. The letter reads as follows:

G.S.L. City, April 9, 1861.

Bishop A. Hoagland,  
14th Ward, City.

Dear Brother:

I am informed that a Sister Huey, a small, black-eyed, widow woman, with five children, lately from South Africa, is living in br. Beatie's house in your Ward, and is in need of house room, a little land, and some assistance to give her a start toward enabling her to make a living. At your earliest convenience, I wish you to call upon her and see what assistance she needs, and what aid can be rendered toward giving her a start to earn her own livelihood, and oblige,

Your Brother in the Gospel,  
/S/ Brigham Young



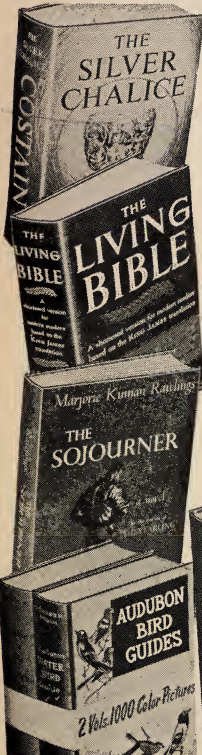
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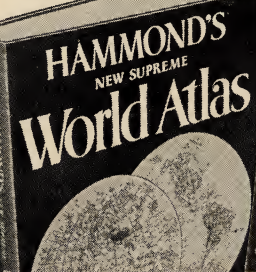
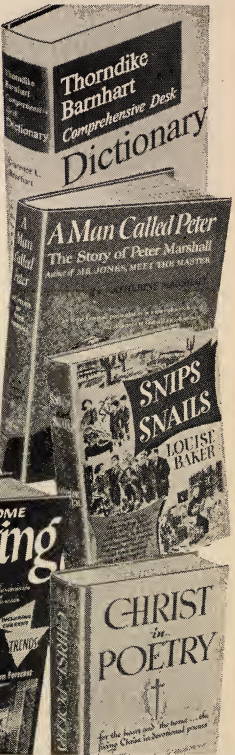
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# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### April 1953

**29** PRESIDENT Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Miami (Florida) Second Branch, Southern States Mission. Previously in this mission tour, President Hunter had dedicated chapels in the Burlington Branch, Durham Branch, New Bern Branch, and Rocky Mount Branch, all in the state of North Carolina; Buena Vista Branch, Portsmouth Branch, and Newport News Branch, all in Virginia; and White Sulphur Springs Branch, West Virginia.

### May 1953

**3** PRESIDENT Milton R. Hunter of the First Council of the Seventy dedicated the addition to the chapel of the Wesconnett Ward, Florida Stake.

**8** PRESIDENT David O. McKay dedicated the nurses' home of the Dr. W. H. Groves L.D.S. Hospital in Salt Lake City.

**10** PRESIDENT David O. McKay dedicated the chapel of the Ogden Twenty-ninth Ward, Ben Lomond (Utah) Stake.

Elder Matthew Cowley of the Council of the Twelve dedicated the chapel of the Lovell Ward, Big Horn (Wyoming) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Hayward Ward, Oakland (California) Stake.

Many of the wards held Mother's Day services in their Sunday Schools.

**11** ELDER Arwell Lee Pierce, former president of the Mexican Mission, was set apart as president of the Arizona Temple, succeeding the late President Harry L. Payne.

Four missionaries, Elder and Sister E. F. Allen of Salt Lake City, and Elder and Sister Thomas Michaelson of Logan, Utah, were reported safe after a tornado had struck Waco, Texas, their field of labor.

**16** THIS Saturday and Sunday, the 124th anniversary of the restoration of the Aaronic Priesthood was celebrated.

It was announced that Elder Marion G. Merkley had been appointed to the general board of the Deseret Sunday

School Union. He had previously been a member of that board from 1940 to 1950.

**17** PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the remodeled chapel of the Laketown Ward, Bear Lake (Utah) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Escondido Branch, California Mission.

Elder Arthur J. Barlocher sustained as president of Uvada (Utah-Nevada) Stake, succeeding President Daniel J. Ronnow. President Barlocher's counselors are Elders Nelson Church Bleak and Alva McKay Mickelsen. Released with President Ronnow were his counselors, Elders Marion K. Stewart and J. Alfred Hansen.

**21** ELDER Irvin B. Romney sustained as president of the Juarez (Mexico) Stake, with Elders Daniel Pierce Taylor and Melvin Isaac Turley as counselors. President Romney succeeds President Claudious Bowman, recently called to preside over the Mexican Mission. President Bowman's counselors, Elders Wilford M. Farnsworth and E. Seville Hatch, were also released.

**22** PRESIDENT David O. McKay delivered the commencement day address at the Branch Agricultural College, Cedar City, Utah.

**23** WITH the cooperation of the auxiliary organizations of the Church, the general Church music committee is instituting a "hymn of the month" program, it was announced. "Guide Us, O Thou Great Jehovah," is the first hymn selected; it is to be used in June.

**24** ELDER Matthew Cowley of the Council of the Twelve dedicated the rebuilt chapel of the Belvedere Ward, Wells (Salt Lake City) Stake. This chapel had been destroyed by fire.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Colonial Hills Ward, Hillside (Salt Lake City) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Filer Branch, Twin Falls (Idaho) Stake.

**26** THE First Presidency announced the appointment of Dr. Lorin L. Richards as president of the Great Lakes Mission, succeeding President Carl C. Burton. President Richards, a

practising dentist, filled a mission in the Central States from 1917 to 1920. Later he was bishop of the Malad (Idaho) Second Ward for three years. At the time of his appointment as mission president, he was a counselor in the high priests' presidency of Highland (Salt Lake City) Stake. Previously he was a member of the high council of that stake, for twelve years. His wife, Mrs. Florence H. Richards, second counselor in the general presidency of the Primary Association, will preside over the women's activities in the mission.

**28** ELDER Stayner Richards, Assistant to the Council of the Twelve, died in Salt Lake City, following a short illness. He was sixty-seven years of age.

Brigham Young University announced a ten million dollar building program, with some of the construction to begin this summer. The expansion program will be in two parts—to house students and for administration and other buildings for classwork and research.

**30** A SPECIAL train carrying many of the General Authorities and several hundred others departed from Salt Lake City for Omaha, Nebraska, to attend the dedication of the Mormon Pioneer Memorial Bridge, which spans the Missouri River. A cavalcade of chartered busses carrying members and friends of the Sons of Utah Pioneers started out the day before.

No members of the General Authorities were assigned to attend the sessions of stake conferences held this week-end because of the bridge dedication.

**31** THE special railroad train arrived in Omaha, Nebraska for the two-day dedicatory exercises for the Mormon Pioneer Memorial Bridge.

A special service was held in the Winter Quarters cemetery, Florence, Nebraska, under the direction of the First Presidency during the afternoon.

A public meeting, also under the direction of the First Presidency, was held in the Aksarben Coliseum, Omaha. This was followed by a historical pageant depicting the westward trek of the Saints. An estimated seven thousand persons were in this coliseum whose name, Aksarben, is the reversal of the spelling of Nebraska.

Elder Harold B. Lee of the Council of the Twelve delivered the baccalaureate sermon before the graduating class of the Utah State Agricultural College, Logan, Utah.

(Concluded on page 524)

THE IMPROVEMENT ERA



# VACATION WITH DIVIDENDS

By Sylvia W. Dixon

ANYONE concerned with the guidance and teaching of youth recognizes the value of a literal example. In even the earliest years the young learn by listening and watching. It is then logical to reason that one of the simplest ways to awaken in our young people the realization of an eternal life is to present them with an opportunity to watch nature. The Y.W.M.I.A. is charged with this responsibility—trying to provide a “camping experience for every girl from twelve through nineteen.” They know that in the canyons a girl can find corroboration of all she has been taught. The beauty of a virginal forest in the dignified process of creation, the struggle for existence, the new shoots protected by boughs of strength, the decay, the death, and re-creation—it is all placed there by the greatest Teacher of them all for the verification of our faith.

Tucked into the green loveliness of a mountain hillside, the Salt Lake M.I.A. Girls' Home placidly surveys the beauty of the verdant little valley called Brighton. Here the home has watched the miracle of springtime up through the turning of many years—has felt the soft, comforting solace of the silent, snowy coverlet of winter. Year after year the broad beams and rafters have cracked and shuddered in the cold, empty darkness of abandonment, only to yield again to the saturating warmth of summer sun and girlish gaiety, for surely as the seasons turn, the old home, in renewed spirit, opens its doors to one hundred fifty girls every week during the summer months.

The Brighton Home has been hostess to Latter-day Saint girls back through the pages of thirty years' history. In the early days the sons of J. G. McDonald, known to all as the “Bishop of Brighton,” would saddle their horses and ride through the canyon announcing the Sunday School services held “on the rock”

just outside the home. The sacrament was passed; everyone joined in song; and many interesting visitors were called upon as speakers. With everything in the open, face to face with nature, came a realization of what God meant a world to be. The home has been modernized, but the “rock” still stands. So, too, does the rich heritage which Elder McDonald and his family have bequeathed to all who have the privilege of vacationing here.

Nowadays the girls from twenty-two Salt Lake stakes come into the home on Tuesday of each week and stay from three to seven days. They are divided into seven units of twenty girls each, headed by a counselor who mothers them, plays with them, and kneels to pray with them. During the day they have a wide variety of recreational opportunities, including volleyball, badminton, ping-pong, horseback riding, and scenic rides on the famous ski lift. For the less aggressive there are all kinds of handicrafts, and most of the girls have boon-doggling, figurines, or other creations to take home.

During each week the girls participate in many fun-provoking events. They develop a sense of oneness with this kind of planning and executing wholesome, entertaining projects. Of great popularity are the skit and drama nights. On Thursday night, M.I.A. is held, and girls receive credit for attending. The represented stakes take turns providing the priesthood to officiate at Sunday School and sacrament meetings, and perhaps most inspirational are the testimony meetings. In this hour the girls are bound close by humility, faith, and budding testimonies.

On the Brownie Hike, in the satisfying grace of friendship, the girls walk the moonlit trails in the mid-night breezes, singing together while the shadows grow soft with sleep that will wake again in laughing day.



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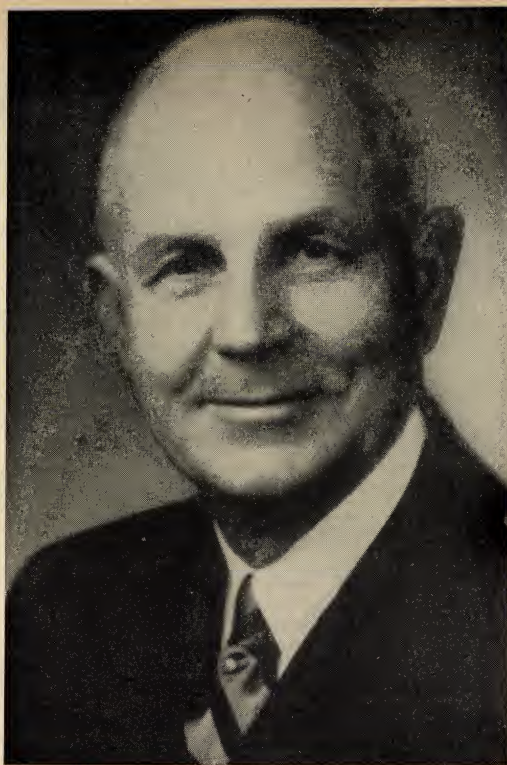
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ELDER STAYNER RICHARDS

# Elder Stayner Richards

1885—1953

**C**HURCH membership the world over was saddened Thursday, May 28, to learn of the sudden death of Elder Stayner Richards, Assistant to the Council of the Twelve. He had been in southern California the week-end of May 24, where he represented the General Authorities at the quarterly conference of the San Fernando Stake, and was taken seriously ill on the train as he returned home. He was rushed to the hospital, where his illness was diagnosed as inflammation of the pancreas gland.

Elder Richards, who was sustained as an Assistant to the Council of the Twelve during the October conference of 1951, had long been a power for good in the Church. He answered a call to labor as a missionary in the

British Isles in 1908. He served as a member of the bishopric of the Sugar House Ward, and when the Highland Park Ward was created in December 1916, he was ordained to preside as bishop of the ward. There he served until 1928, when he was called as a counselor in the Granite Stake presidency.

With the organization of the Highland Stake in September 1936 he was called as a member of that stake's high council. In 1937 he was set apart as president of the Highland Stake of Zion, where he served until December 1949, when he was called as president of the British Mission. In the fall of 1951, he returned to Salt Lake City, following the sudden death of his son, Robert Stayner

Richards. While here, he was sustained at the October conference as an Assistant to the Council of the Twelve. He soon returned to his labors in Europe, where as president of the British Mission, he made many of the arrangements for the visit of President David O. McKay to Europe during the summer of 1952. His mission completed, he returned to Salt Lake City to take up his duties in the Church Offices.

He was an able speaker, and those who listened caught his enthusiasm in the work and the labor of the restored gospel.

He was born in Salt Lake City December 20, 1885, a son of Dr. Stephen L. and Emma Louise Stayner Richards. He was one of ten brothers and sisters. His elder brother is President Stephen L. Richards of the First Presidency. Elder Stayner Richards was a member of the University of Utah graduating class of 1907. As a student body officer that year, he participated in the construction of the block "U" on the hillside near the campus, which has become a landmark in the valley, and has been copied by many universities and colleges throughout the land.

Elder Richards married Jane Foote Taylor on December 20, 1910. They were the parents of three sons and three daughters. Sister Richards and their five children survive him, as do three brothers, one sister, and fifteen grandchildren.

Funeral services for Elder Richards were held in the Assembly Hall on Temple Square, June 3. The services were conducted by President J. Reuben Clark, Jr. of the First Presidency. Speakers included Bishop Sterling H. Nelson of the South Highland Park Ward, a long-time friend and associate of Elder Richards; Elder Hugh B. Brown, with whom Elder Richards served as a counselor in the Granite Stake presidency and former president of the British Mission; Elder George Q. Morris, Assistant to the Council of the Twelve; Elder LeGrand Richards of the Council of the Twelve; and President J. Reuben Clark, Jr. President McKay was in Washington, D. C., attending a conference of the U. S. State Department as an invited guest. He had written a letter of tribute to Elder Richards, which President Clark read at the funeral.

THE IMPROVEMENT ERA





—Hal Rumel Photo

# California Coast

*T*HE BLUE Pacific beats upon these rocks,  
While sunlight makes pale silver of each wave,  
Each twisted tree the wind has bent at will  
Still clings to bits of earth, defiant, brave.  
This is a rugged shore; each rockbound cove  
Has seen the galleons of pirates slip  
Silently at dusk in from the sea,  
Marauders of the deep—but sunbeams dip  
Against no prowling ships on this bright day,  
For that is in the past, but memories  
Still haunt this bit of coastline, linger here,  
Like lonely phantoms from lost centuries.

*Catherine E. Berry*



# Poetry

## REBIRTH

By Vesta Nickerson Lukei

**T**HE world is born again with each new child,  
Is rediscovered by its waking eyes  
That slowly grow aware with vague surprise  
Of light and shades of gray, till beauty mild  
With dawning color flares in all its hues.  
Adventure waits in every sight and sound,  
And motion seen or felt is joy new-found.  
The traveler in an unknown land sees views  
Less strange and new than those each day unfurled  
Before a child within its recessed world.

## LITTLE HILL

By Ethel Jacobson

**H**ERE the wind-blown daisy  
Lifts a gamine face;  
Here the pungent, dusty smell  
Of Queen Anne's lace,  
The stubborn tufts of thistle  
On a stony, crumbling ledge;  
Here is more than lies behind  
Your clipped garden hedge.

## WHO LOVES MOUNTAINS

By Gilean Douglas

**S**HORES that know the salt wind's breath,  
You are less than half-spun dream  
To one who tasted acid death  
Where the golden eagles stream.

To one who found the heart's dear home  
Roofed by sky and walled by hill,  
All this fantasy of foam  
Is a life's weak codicil.

Not in sand that apes the sun,  
Not in midnight of the sea,  
Can you rest the bones of one  
Who loves mountains passionately.

## HAPPINESS DRESSED

By Helen Reed Moffitt

**I**t's a clean white blouse that Morning wears,  
All washed and ironed of Yesterday's cares.  
Sky blue's wide ribbon with laughs for a bow  
Ties Noontime's waist discreetly to show  
That Middy's full dress is gaily trimmed  
With tucks of joy and neatly hemmed.

On Evening's pink skirt excitement is sewn,  
when  
The green stripe of Night, with romance the trim.  
Every twenty-four hours are completely attired.  
If they're happiness-dressed, no change is required.

## WHENCE?

By Maude O. Cook

**T**HE Master Artist must have dipped  
His brush in heaven's dyes;  
Where else could he have found the hues  
That color sunset skies?

500

## BOY BY A STREAM

By Pauline Havard

**H**E sits—a small, bronze statue of repose,  
Almost afraid to wiggle his bare toes  
For fear he drive away the wily trout.  
Across the fields he hears his father's shout,  
But what is time in lazy angling-weather?  
When spirea waves its delicate, white feather  
Of bloom in a small breeze, and wind-puffs stir  
The little stream's blue water, and the whirl  
Of heron-wings is close?—And now, a fish  
Tugs on his line, and he has got his wish,  
And runs home where the meadow-grasses part,  
With wings upon his heels and on his heart!

## THE OVERPOWERING GUEST

By Clara Aiken Speer

**N**OW summer comes, with full-blown  
heartiness,  
Back-slapping laughter, flaunting, gay print  
dress;  
Puts wreaths of fruit and flowers in her  
hair;  
And bustles round with energy to spare.

We answer warmth with warmth and greet the guest  
And bid her welcome, welcome and thrice  
bid  
For all her lavish gifts, half-shamedly  
knowing  
We will be just as glad to see her going.

## LIFE GOES TO PRESS BUT ONCE

By Frances Carter Yost

**W**HO looks on clocks and calendars as true  
Wastes not his moments like discarded food,  
Nor blindly shrinks from life, a cowering prude.  
The earthly years for one are but a few  
Compared with time in the grave's rendezvous.  
What joy to hold rapt converse with a book  
Or walk with winds by fronded fern or brook.  
Could one cast rancor from him as a shrew,  
Bury insensate rage and hovering fears,  
Erase blunt words or leaven them with tact,  
And cleanse the soul with penitential tears?  
Each lucent minute bead with some kind act.  
Life's platen goes to press but once. The prize  
Of after life is earned, in mortal state!

## TOMORROW

By Lalia Mitchell Thornton

**W**HEN you have known the cross of pain  
Or sought for treasure-trove in vain;  
When loss and grief have supped with you,  
And one you trusted proved untrue.  
Remember that beyond the gates  
Of your today, tomorrow waits.  
And holding courage to your breast  
You may find good you never guessed.

## SUMMER TIME

By Mrs. L. Beck

**Y**OU, I know, are very happy  
In your camp beside the lake,  
But you left one thing behind you—  
Just a funny sort of ache!  
Sometimes you were rough and noisy,  
Banging on the kitchen door,  
Calling to your friends and playmates,  
Tracking mud across the floor;  
But I miss your happy laughter,  
Bouncing ball, and whizzing plane,  
And I'm longing for the moment  
When I have you home again.

## ANTIQUE SHOP

By Georgia Moore Eberling

**H**ERE treasures from a dim and hidden past  
Remind me how uncertain and how brief  
is life. Here are the frail things that  
outlast  
The owner's hands. They speak of joy  
or grief  
And all the story of the years unfold. . . .  
A young girl's slender fingers must have  
swayed  
This black lace fan, and worn these rings  
of gold;  
And with these agate marbles small lads  
played.  
That sewing-table made of cherry-wood  
Was polished by some mother's busy  
hand.  
And in her room this small quaint desk  
once stood,  
The wide ring may have been her wedding  
band. . . .  
I wonder if she ever used to stop  
And look at treasures in some old-style  
shop?

## LIFE IS NOT MEASURED JUST BY YEARS

By W. O. Robinson

**T**HE YEARS that come and pass do not  
In truth reveal our age,  
For years may bring just "passing time"  
A dull and soulless page.

Or we may live beyond the years  
Of number so and so,  
For some, compared to others, live  
Ten times the years that go.

It must be that there comes a flame  
That burns soul deep within,  
And brings new joys supremely sweet  
To add to what has been.

Yes, joys that lift to starry heights  
Of life's great ecstasies  
And turn the glare and crash of earth  
Into sweet melodies.

For life's not timed just by a clock  
Or by the years that bind,  
But by emotions richly lived,  
Their number and their kind.

So, though time takes its wandering course  
Through days of joy and strife,  
The heights we scale toward heavenly  
stars  
Proclaim our "span of life."

THE IMPROVEMENT ERA





# Questions—and Faith

by President David O. McKay

I RECALL A conversation of some years ago with a student who came to inquire for guidance and to seek possible help. This particular young man was very much perturbed in his feelings. He had heard in one of his classes several imputations that seemed to conflict with his ideas of religion. One of the latest, for example, was this: His teacher had said that the principle of "fasting is a relic of asceticism." I immediately asked him if he had ever thought that asceticism as related to fasting might be the prostitution of a worthy principle. He said he hadn't considered that phase of the question.

Before commenting further upon this conversation, I desire to express a few thoughts in relation to the adequacy of this Church in supplying the needs of every human heart. An appreciation of the whole will make more impressive the importance of any particular part:

The teachings and life of the Master never before seemed to me more beautiful, more necessary, and more applicable to human happiness. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection and as the Savior and Redeemer of mankind. "Other men may seem to be children of their surroundings. He became what he was despite his surroundings, and he is the only one who can say, in truth: 'Do as I have done.'"

Accepting him as my Redeemer, Savior, Lord, it is but logical that I accept his gospel as the plan of salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by him but seems to me to be applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to touch the true

philosophy of living. I accept them wholeheartedly. I love to study them. I like to teach them.

So it is with the Church which Christ has established. Since it is founded by the Perfect One, it follows, that when properly interpreted, it, too, approaches perfection. Every phase of it, therefore, seems to me to be applicable in some way to the welfare of the human family.

Such faith in the Great Teacher and in his Church I consider a safe and essential anchor for young people to possess, and I freely take issue with any man who deliberately destroys such faith without offering something better in its place; and I know of nothing else in the world that can even approach Christ's Church as an anchor for the soul.

There are occasionally men in the profession of teaching—as this is my profession, I can speak plainly—who pride themselves on being iconoclasts; but, unfortunately, when such teachers break their so-called images, they supply nothing to replace them. They destroy ideals but offer no others, thus leaving the young in doubt and uncertainty. Such a one seems to me to be heaving anchor and starting out on the ocean of life before his course is even charted. Even a teacher may himself become warped in his attitude toward what he might look upon as merely a dogma.

Every principle and ordinance of the gospel may be attacked from one angle or another as a mere "ism," but it may also be considered as possessing elements of soul growth, beauty, and sublimity. Every tenet and teaching of the Church—every one—when properly interpreted and applied, has in it a saving power and blessing for all who will accept it. Each one properly considered and properly applied will serve the needs, the education, the peace of individuals.

(Concluded on following page)

## *The Editor's Page*

## The Editor's Page (Concluded from preceding page)

I cite the conversation on fasting because it illustrates two things:

First, insinuations made to the young who are yet undecided as to what are the most important things in life may shake the faith of youth, and "Youth without faith is a day without sun."

Secondly, I cite that instance to bring home to us today the necessity of parents and officers in the Church teaching more earnestly and diligently the principles of life and salvation to the youth of Zion in order to keep them properly balanced through the formative period of their lives.

It is well not only for church members but for educators everywhere when teaching the young to have in mind the three "C's" as well as the three "R's" mentioned so proverbially. By those three "C's" I mean *character, conduct, citizenship*. The teaching of religion in public schools is prohibited, but the teaching of character and citizenship is required.

Now consider for a moment this principle of fasting. It is as old as the human race and undoubtedly when first practised was related to health. It is generally conceded that most people usually consume more food than the body requires. Overeating clogs the system with deleterious waste products. When such a condition exists, a short fast is useful as a means of restoring the body to its normal active state. One authority referring to this says, "The great thing about the fast is that it sets you a new standard of health." And an eminent Scotch physician adds, "Fasting for a longer or a shorter period is often a beneficial practice especially in the case of those who have been living too freely."

But besides this there is the spiritual strength derived from the subjecting of the physical appetite to the will of the individual. "He who reigns within himself and rules passions, desires, and fears is more than king." As in eternal life, so in self-mastery, there is no one great thing which a man may do to obtain it; but there are many little things by observing which self-control may be achieved. And a subjecting of the appetite to the will and a refusal to satisfy desire are two of these little things. Writing on this very question, the subjecting of appetites and desires to the

will, the psychologist William James admonishes "To do each day something which you do not like to do." If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance.

But associated with this practice in the Church of Jesus Christ of Latter-day Saints is the giving of a fast offering, the underlying purpose and far-reaching benefits of which make the monthly observance of fast day one of the most significant features of this latter-day work. Besides the benefits already mentioned there are: First, all the spiritual uplift that comes from a Christlike desire to serve one's fellow men; and second, an economic means which when carried out by an effective and active organization, will supply the needs of the worthy poor within the confines of the organized branches of the Church.

The regularly constituted fast consists of abstinence from eating two meals once each month. The value of these two meals is given as a voluntary donation for the relief of those who are hungry or otherwise in distress. Sincere observance of this rule means spiritually that the divine principle of service is expressed, the resultant promise of the Master is merited, "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

So you may take any phase of this Church and prove its potency in its particular field in the advancement of the individual, in the happiness and peace of the home, in the progress, safety, and perpetuity of society.

One great need in the world today is more faith, less skepticism, more confidence, less doubting. As Bruce Barton expresses it: "Faith in business, faith in country, faith in one's self, faith in other people— this is the power which moves the world. And why is it unreasonable to believe that this power, which is so much stronger than any other, is merely a fragment of the great power that operates the universe?"

May teachers and parents unite in impressing youth particularly to be loyal to that which we know is good for humanity and contributive to eternal salvation.





# Your Question

by  
Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE



President  
Joseph Fielding Smith

## The Savior and Adam in the Pre-existence

THE following communication was received from a branch president in an isolated community in one of our neighboring states.

"May I ask you a question for the benefit of some members of our branch?

"Did the Savior and Adam exist on another planet as mortal beings before they came to this earth?

"These people say that Brigham Young states that Adam was brought from another planet, with a mortal body, and that the Savior came with a resurrected body because he said that he had power to lay down his life and power to take it up again, and inasmuch as the Savior states he had helped to create other worlds that he had to be a resurrected being to organize an earth.

"I am satisfied from the scriptures we have that Adam and the Savior were just the same in the pre-existence as we were and that Adam had only a spiritual body until God organized a body for him, and that the Savior had only a spiritual body until he was born of a mortal mother; but I want authority from you.

"Sincerely your brother."

We will treat the question of Adam first.

Adam was among the intelligences spoken of by the Lord to Abraham who were appointed to be rulers on this earth. He was Michael, a prince, and son of God chosen to come to this earth and stand at the head of his posterity, holding the "keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life." (D. & C. 78:16.) This Holy One is Jesus Christ. On the earth Michael was known as Adam. In the pre-existent state he was a spirit like the others of our Father's children. In the Book of Genesis (1:26 and 2:7), we are told that Adam obtained his body from the dust of the earth, and that he was not subject to death is inferred in the commandment the Lord gave him, that if he transgressed the divine commandment and ate the fruit of the tree of the knowledge of good and evil, he should surely die. (Gen. 2:17.) In the Book of Mormon (2 Nephi

2:22) we are positively informed that Adam would have lived forever in the garden if he had not partaken of the forbidden fruit. So Adam was in no sense mortal until after his transgression. That his immortal spirit came from another world is verily true, just as it is true of each one of us, for we all lived in the spirit existence before we came into this world and obtained bodies which inherited mortality through the fall of Adam.

We are also informed in the scriptures that before Adam and Eve transgressed they were without children, and the fall was essential to the peopling of the earth with their offspring. When the truth in relation to the consequences of the fall were made known to Adam and Eve, they rejoiced, and Eve said: "... Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:11.) Lehi also understood this truth, and he said: "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

In an article published in THE IMPROVEMENT ERA (Vol. 13:75-81) President Joseph F. Smith and his counselors John R. Winder and Anthon H. Lund said the following in relation to Adam:

"Adam; our progenitor; the first man, was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, a 'living soul.' The doctrine of the pre-existence—revealed so plainly, particularly in latter days—pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

"It is held by some that Adam was not the first man upon this earth, and that the original

(Continued on page 549)



A childhood picture of  
Harold B. Lee.



A high school photograph  
taken of Elder Lee.



Louisa Emeline Bingham Lee,  
mother of Harold B. Lee.



Samuel Marion Lee, father  
of Elder Lee.

HUMILITY BEFORE GOD—the key to the character of

## HAROLD B. LEE, APOSTLE OF THE LORD

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

**H**AROLD B. LEE is a powerful man in modern Israel. The source of his strength is in his knowledge that he lives in the shadow of the Almighty. To him, his Heavenly Father is a senior partner, daily giving him guidance. His contacts with heaven are direct and regular.

To him the gospel of Jesus Christ is eternal truth, and he finds therein the solution to every human problem. "The dispensation in which you and I live," says he, "is intended to be a demonstration of the power and effectiveness of the gospel of Jesus Christ to meet [our] everyday problems here and now." (*Conference Report*, October 1941, p. 110.)

This conviction has come to him out of his own experiences, as witness the following: "I know there are powers that can draw close to one who fills his heart with . . . love. . . . I came to a night, some years ago, when on my bed, I realized that before I could be worthy of the high place to which I had been called, I must love and forgive every soul that walked the earth, and in that

time I came to know and I received a peace and a direction, and a comfort, and an inspiration, that told me things to come and gave me impressions that I knew were from a divine source." (*Ibid.*, October 1946, p. 146.)

In responding to his call to the Council of the Twelve, he said: "Since nine o'clock last night I have lived an entire lifetime in retrospect and in prospect. . . . Throughout the night, as I thought of this most appalling and soul-stirring assignment, there kept coming to me the words of the Apostle Paul, 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' . . . Therefore I shall take the word of the Apostle Paul. I shall come boldly unto the throne of grace and ask for mercy and his grace to help me in my time of need. With that help I cannot fail. Without it I cannot succeed." (*Ibid.*, April 1941, pp. 119-120.)

Humility before God—and fear-

lessness before men—is the key to his character. His ministry is characterized by an uncommon originality and daring. He is not hampered and restricted by the learning of the world and the forms of men. We, who sit with him daily, are frequently startled by the scope of his vision and the depth of his understanding. With forthrightness, he separates the wheat from the chaff and comes directly to the truth.

I first met him about twenty years ago. Across a back lot, I ran at noontime to the neighborhood grocery store. The operator introduced me to his brother-in-law, Harold B. Lee. He was then, as always, in the service of others. Dressed in striped coveralls, his left hand on his breast, he reached out his right to shake my hand. Captivated by his magnetic presence, I knew I had found a friend.

I soon thereafter learned that he lived in a modest cottage on Indiana Avenue. It was equipped in part with furniture fashioned by his own hands and furnishings made by his

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accomplished wife, Fern. That humble home was hallowed by the love he bore for his sweetheart and two bright-eyed little girls, Maurine and Helen.

The country was then in the midst of the great depression of the 1930's. Harold was president of Pioneer Stake. Few people in the Church were more severely punished by want and discouragement than were the members of his stake. Although harassed with problems incident to securing for himself and his loved ones the necessities of life, he grappled mightily with the larger problem of looking after the needs of his total stake membership.

Many there were in that day who, having faltered, turned to state and federal governments for help. Harold B. Lee was not among them. Taking the Lord at his word, that man should earn his bread in the sweat of his face (See Gen. 3:19), and believing that "all things are possible to him that believeth," (Mark 9:23), he struck out boldly with the fearless ingenuity and courage of a Brigham Young, to pioneer a way where-

by his people could, by their own efforts and the help of their brethren in the Church, be supplied the necessities of life. By light from heaven he was directed. Through building projects, production projects, and a variety of other rehabilitation activities, he gave a demonstration of love for his fellow men seldom equaled in any generation.

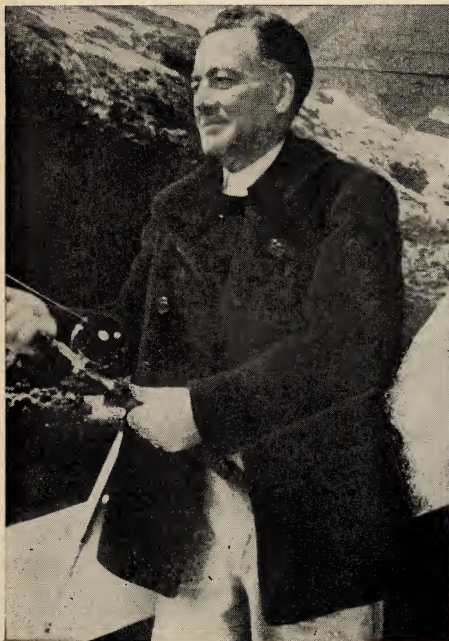
Those who were close to him in those dark days know that he wept over the sufferings of his people. But more than that, he did something for them.

For his efforts in this one phase of his life's activities alone, he richly merited the honorary Doctor of Humanities degree recently awarded to him by the Utah State Agricultural College. The field in which the doctorate was awarded—humanities—could not have been more appropriately chosen, for with all his heart he loves and serves his fellow men. He loves the poor, for he has been one of them. "I have loved you. I have come to know you intimately. Your problems, thank the Lord, have been my problems, because I know,

as you know, what it means to walk when you have not the money to ride. I know what it means to go without meals to buy a book to go to the university. I thank God now for these experiences. I have loved you because of your devotion and faith. God bless you that you won't fail." (*Ibid.*, April 1951, p. 122.)

In the view of destiny, Harold B. Lee's experience caring for the people of his stake was in preparation for things to come—his call to a wider service in the general Church welfare program. "On April 20, 1935," he says, "I was called to the office of the First Presidency. . . . My humble place in this [welfare] program at that time was described. I left there about noontime (and) drove . . . to the head of City Creek Canyon. I got out, after I had driven as far as I could, and I walked up through the trees. I sought my Heavenly Father. As I sat down to pore over this matter, wondering about an organization to be perfected to carry on this work, I received a testimony, on that beautiful spring afternoon, that God had

(Continued on following page)



Elder Lee deep sea fishing off the coast of Florida.

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Elder Lee, being entertained at a luau in Hawaii, 1945.



Harold B. Lee about the time he was a student at Oneida Stake Academy.



Harold B. Lee, right, and Sparrel Huff, official debating team for Oneida Stake Academy, 1915-16.

## Harold B. Lee

(Continued from preceding page)  
already revealed the greatest organization that ever could be given to mankind, and that all that was needed now was that that organization be set to work, and the temporal welfare of the Latter-day Saints would be safeguarded." (*Ibid.*, April 1941, pp. 120-121.) From that day until now, neither his interest nor his labors in Church welfare have ever slackened. Through the years he has rendered welfare service sec-

ond only to that of the First Presidency.

Responding to this call to Church welfare, Harold B. Lee left a promising political career. He was then serving as a Salt Lake City commissioner, to which office he had been first appointed and later elected. Since that time he has refused to re-enter the political arena, notwithstanding the fact that powerful pressure has been put upon him to do so.

With the late Apostle Melvin J. Ballard, and under assignment of the First Presidency, he toured the

Church introducing and organizing the welfare plan.

Sunday morning, April 6, 1941, Harold Bingham Lee was unanimously sustained a member of the Quorum of the Twelve Apostles by the Church in general conference assembled. The following Thursday, April 10, President Heber J. Grant ordained and set him apart to that high office. He was thus called in his young manhood to what he considers to be the most sacred service required of mortal men. He came to it well qualified and in the strength of great humility.

Of his call, it was said at the time: "... an audible wave of approval carried from the thousands who filled the Tabernacle and was joined in by the uncounted thousands to whom radio carried the message. Both members and non-members of the Church joined in the general satisfaction and well-wishing to this man, yet young, who had already proved his ability and integrity in public affairs, in Church service—and in the conduct of his own life." (*IMPROVEMENT ERA*, May 1941, p. 270.)

As a member of the Quorum of the Twelve Apostles, he has, from the beginning, carried an unusually heavy load. His assignments have been varied and freighted with responsibility. They have required him, among other things, to serve as chairman of the servicemen's, music, and general priesthood committees; as managing director of the general Church welfare committee; as adviser



Fern L. Tanner Lee, photographed taken prior to her marriage.



Elder Lee as a missionary to the Western States, 1921.



Maurine Lee Wilkins, eldest daughter of the Lees.



Helen Lee Goates, the Lees' youngest daughter.





Elder Lee was City Commissioner in 1933, when this picture was taken.



Harold B. Lee in the early days of the Church Welfare Program, with Ted DeBry, secretary.

to the general board of the Primary Association; and as a member of the publications, garment, and expenditures committees. By special assignment, he has handled numerous difficult and delicate problems and situations of great moment to the Church. Those who seek his advice and counsel are legion.

From THE IMPROVEMENT ERA reports published at the time he was called to the Council of the Twelve, we learn of his rich ancestral heritage and of his early achievements. "Born March 28, 1899, at Clifton, Idaho, a son of Samuel M. and Louisa Bingham Lee, he was reared on the family

farm in Cache Valley. But a man's beginnings go back before his birth, and Harold B. Lee was richly endowed by heritage. Both his paternal and maternal ancestry go back to the early days of the Church, and his progenitors were identified with pioneering and colonizing and sacrifices for the cause of truth from Scotland and England, from Ohio and Indiana, across the plains, and down to Utah's Dixie, and on up to the hard-won lands of Southern Idaho. On his paternal side his great-grandfather Francis Lee, and great-grandmother, Jane Vale Johnson, joined the Church in Indiana in 1832, and shared the

tribulations of Liberty and Far West under the 'exterminating order,' and the Nauvoo evacuation, and first set foot in Salt Lake Valley in September, 1850. Besides the names of Bingham and Lee which he carries, in his veins flows the blood of other notable Church names from far back.

"Harold B. Lee, a member of a family of six children with hard-working parents and times not too easy, learned to work as a boy. District school at the age of five; Oneida Stake Academy at thirteen; debating, basketball, and a facility with the slide trombone are part of the picture

*(Continued on following page)*



Elder Lee on the steps of the school at Oxford, Idaho, when he was principal in 1918.



Sister Lee with the five grandchildren.



At the Oahu Stake (Hawaii) welfare faro field in 1934.. Work being done with a water buffalo.



At a hukelau at Laie, with former stake President Ralph Woolley and some Hawaiian Saints in 1945.

## Harold B. Lee

(Continued from preceding page)  
of those earlier years. The Albion State Normal School at seventeen followed by a first teaching job near Weston, Idaho, were steps that led to an appointment as principal of the district school at Oxford, Idaho, at the age of eighteen. A call to the Western States Mission for which he departed in November, 1920, interrupted this activity. Here he served,

latterly, as president of the Denver District.

"A few months of readjustment followed his mission release in December, 1922, after which, in the summer of 1923, he took up his residence in Salt Lake City, attending summer sessions at the University of Utah when circumstances permitted, completing the remainder of his university education by correspondence courses and extension classes, and serving as principal of two schools in the Gran-

ite School District, Salt Lake County, from 1923 to 1928. Meanwhile he pursued various other ventures as opportunity afforded, later to become first a salesman and then intermountain manager for the Foundation Press, a library distributing organization.

"This position he relinquished in 1932 to accept an appointment as Salt Lake City commissioner, being responsible for the department of streets and public properties. He resigned from the commissionership in December, 1936, to devote his full time as managing director of the Church welfare program, to which position he had been appointed some months previous.

"During his residence in Salt Lake City he has served as Pioneer Stake Religion Class superintendent, Sunday School superintendent, counselor in the stake presidency, and, from 1930 to 1937, as stake president. With his counselors he had instituted in 1932, a stake welfare program and established a warehouse for storing and distributing food and other commodities. Practices worked out in this and other stake welfare programs which had originated during the same period were embodied in the general Church welfare program.

"The seven years of his presidency in Pioneer Stake were marked with progress and the development of many activities other than the welfare program among the stake membership. There was inaugurated a stake-wide budget system, culminat-

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Dr. E. G. Peterson, acting president of the Utah State Agricultural College, congratulates Elder Lee on receiving an honorary doctor of humanities degree, June 1, 1953.





Architect's drawing of the proposed temple for the Church in Berne, Switzerland.

A BRIGHAM YOUNG STUDENT DISCUSSES

## THE PURPOSE OF GENEALOGICAL RESEARCH AND TEMPLE WORK

by Olive Hawkins<sup>1</sup>

FOR centuries philosophers have tried to tell us how to attain that elusive thing we all seek—happiness. It would be safe to say that every individual who has ever lived upon our earth has, in his own way, tried to find happiness. Joseph Smith said in discussing this subject, “Happiness is the object and design of our existence . . .”<sup>2</sup> and President George Albert Smith made this summarizing statement concerning our search for happiness: “Happiness is what we are all seeking, and it is what our Father in heaven desires for us.”<sup>3</sup>

To the Latter-day Saint the word *happiness* is synonymous with “eternal life,” and we are told in the scriptures that the purpose of Christ’s sacrifice was to help us gain eternal life. Christ himself says, “. . . this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.) In helping us gain this happiness, immortality, and eternal life our Savior has given us specific directions in exactly how

to achieve our goal. In general we are told that we must obey all the principles and ordinances of the gospel. Our directions for performing the ordinances are very precise, and there are three ordinances which must be performed for each individual in order to make him a candidate for the highest degree in the celestial glory: (1) baptism—Christ makes the emphatic statement in Mark 16:16, showing the complete necessity of baptism, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned”; (2) endowment—in order to prepare us for progression in the celestial kingdom it is necessary for us to receive this second ordinance performed in the temples of the Lord. This ordinance is especially important because it contains a covenant which states that the partaker will obey *all* of the laws and ordinances of the

gospel. Joseph Smith said concerning the importance of the endowment, “You need an endowment, brethren, in order that you may be prepared and able to overcome all things. . . .”<sup>4</sup> (3) Sealing, the ultimate in ordinances that we have been given, performs the linking act of family units for all eternity. Through it we are given eternal life by being able to have eternal increase. This is explained in the Doctrine and Covenants, 131:1-4:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

The scriptures are definite in stating that no individual can attain the highest degree in the celestial glory without the performance of these ordinances. Thus, for those who have died without having had the opportunity of obeying the principles and ordinances of the gospel on earth the Lord has provided that we, as their descendants, may do this work for them by proxy. Hence, the ultimate reason we as Latter-day Saints seek out records of our progenitors and do temple work for them is that both we and our ancestors may achieve the goal which Christ set for us—that of eternal life and happiness.

Exaltation is not an individual affair. It is strictly a family affair, as is obvious from the purposes of sealing. We are to search for our own family and do the necessary work for them so that our family unit will be complete. Because of the importance of being linked to our own ancestors, it is imperative that we are accurate in every detail in searching for records of our progenitors. Throughout the centuries the Lord has stressed the importance of accurate record-keeping, and we are told that these are honored in both heaven and earth through the power of the priesthood perform-

<sup>1</sup>Smith, op. cit., p. 91.

(Concluded on page 549)

<sup>2</sup>Smith, Joseph Fielding, *Teachings of the Prophet Joseph Smith*, p. 255.

<sup>3</sup>*The Improvement Era*, January 1950, p. 13.

Through the Eyes of YOUTH

# In The Good Old

## Summertime

Words by  
REN SHIELDS

Music by  
GEORGE EVANS



—Monkmeyer Photo

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR

**T**HEN THE GOOD old summertime<sup>3</sup> has especial meaning for those both old and young who are enrolled in the Mutual. And if one is not enrolled—it is the easiest thing in the world to become a Mutual member, and that is by going to the nearest meetinghouse on the night when Mutual is in session. Ball games, overnight hikes, hobo parties, progressive suppers, campfire skits and storytelling, a night with Gershwin, and even the teaching of the samba will have their parts to play in the Mutual this summer!

Mutual is a year-round organization, because the summer months are filled to overflowing with activities and extra special fun nights. Friend-

ship is an on-going factor in one's life, and by keeping active in the Mutual constantly, friendship will be insured among the members of the various classes. The momentum that has been gained through the association with both persons and program is continued by the activities during the summer season, with only a change of emphasis on what is enjoyed.

It will prove an exceptionally happy time for the home ward to plan for its very own M Men and Gleaners, back from school and service at least for the summer months. If the home ward does the job it can and should do, the M Men and Gleaners will be warmed with the activity and

better still they will carry the memories and be stirred to continued activity in their departments when they enter new wards for the winter months (as many of them do). And think of the fun in store for them, if the leaders plan well: Happy Hayseed ride, Missionaries Write Home, including excerpts from actual missionary letters illustrated in turn by songs, a progressive dinner party, lessons on the theme and the reading course, and three Gleamanite fun evenings. In addition a chickaree and a sports fun night are suggested for variety. Sounds like clear sailing ahead for ports of fun and achievement among the M Men and Gleaners.

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—Three Lions Photo

A back yard barbecue is fun for older folk as well as youngsters.

The older folk also need some kind of special activity. Recently the daughter of a ninety-year-old man inquired where her father might find something to do. Upon investigation it was learned that a ninety-two-year-old man was still finding some means of entertainment—which shows that the need for Special Interest never ceases. And the alert Special Interest leader knows it and plans for activity for the members. A sports event has been outlined, and what they might get from that!

And so it goes for each of the departments—food 'n' fun, blackouts, pioneer stories for the Junior M Men and Junior Gleaners; gypsy jamboree, photography, sports, Let's Turn Hobo for the Mia Maids; and a joint stake summeree with the Explorers being scheduled this year. Handicraft and some lessons from the delightful manual by Angelyn W. Wadley, *Someday You'll Marry*, will provide spice enough to make variety the watchword of the Mia Maids. Bird walk and breakfast, photography, and a joint singsong will, together with sports, fill the bill for the Bee Hive Girls.

More than the program, however, is the philosophy that prompts its promotion by the M.I.A. The old saying, "Satan finds some mischief still for idle hands to do," is indeed a true one. But when people are busy doing mischief, they are seldom happy. There is anxiety mixed with their seeming satisfaction that robs them of true joy. But people busy with wholesome activities are happy people; and they are constructively adding to the sum of human happiness of others who may live in their communities.

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Fun with the right kind of prayerful atmosphere will provide the participants with an exhilaration that will offer release to rebuild and recreate their energies. Once again, let us stress that the leadership must be good and generously given in order to insure the wholehearted response of the class members. The leader who holds back will find a class that is disinterested and fails to participate or even attend.

The summer program differs from the winter program at the same time reinforcing what the winter program has taught. The refreshing, invigorating activities of the summer M.I.A. will make the members eager to get back into the swing of the regular lesson work together with the winter season's special events. Through a well-executed, joyfully attended summer program, both the summer as well as the winter program will receive new impetus and vigor from each other. Each person who participates will find his power

to enjoy increased and his capacity for the right kind of enjoyment doubled.

Sports and athletic directors have been given specific assignments in the Mutual; they are to work under the direction of the activity counselors and aid the various classes under assignment. Wise leaders will make the most use of these helpers, who can add to the measure of success the summer program will enjoy. One factor that should be considered is that there is only one of each of these—and there are seven departments; it stands to reason they can be in only one place at a given time. But by planning wisely, the class leaders can benefit from these people either by actual attendance at those events which come in their line of assignment or by counseling and assistance in the planning of these events.

Certain protests came from some areas—as one leader said when the program was first explained to her  
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—U. S. Forest Service Photo

A good game of ball releases energies in a constructive manner.



—Monkmeyer Photo

Fun around the campfire provides exhilaration and relaxation.

# PRIVATE PAGE of the MORMON BATTALION

*A fiction story by John F. Richards*

**P**RIVATE BILL PAGE, Company B of the Mormon Battalion, stood quietly at ease. Although he had not reached his growth, he was a tall young man, with all loose weight gone from his body. His was a dark, uncomplicated face, with a thin high bridged nose and large mouth. The eyes were dark also and deep socketed, peering over the prominent cheek bones.

Across the small clearing and to his right Lieutenant Smith, the battalion commander, addressed the formation of men and officers. Behind him the sun had dropped. Already there was a distinct chill in the bottom of this narrow canyon which ran towards the south. The men were restless, eager for the evening mess, and the lieutenant continued to talk of trifling matters.

At the sound of his father's name, Bill snapped alert, listening intently. He was unable to believe his ears.

"... to be led by Lieutenant Hyrum Page of D Company," Lieutenant Smith said. "Upon leaving the battalion two days from now this sick detail will journey towards the northwest to the Indian Village of Pueblo where they will make winter quarters. We can no longer hamper ourselves with the ill nor chance exposing them to further trials and torments. This is a march of infantry. We must unload from our ranks the men unable to march farther. Lieutenant Page has been especially chosen because of his acquaintance with this particular territory, having traveled over the Pueblo route only two years ago. You who must make this journey will be in good hands."

Bill's head spun. It was impossible!

The formation was dismissed. Still Bill remained, unable to comprehend the result of the situation. When he finally moved, it was as if he had known all along what he would do. With swift strides he covered the ground to Lieutenant Smith's quarters. He entered the tent, not waiting to be asked. The lieutenant and

his orderly were alone. Smartly Bill saluted. Not able to hold the words any longer, he poured out his feelings. When he had finished, his face reddened as he saw the incredulous look that came over the officer's face.

"That will be all, Morgan." The lieutenant spoke to his orderly dismissing him. The man left the tent. Bill felt more uncomfortable. He should have waited until the man had gone. Smith rested his gaze full upon Bill.

"Your father is the only man who can do this job right. He knows the country."

"There's lots of good officers who could go, Lieutenant. Pa just happened through here that time with Haskell's fur brigade. Pa's all I got. We lost Ma and young Jim in the Missouri raids."

"Opposite him at the far edge stood a fine young buck."

"Now get this straight," Lieutenant Smith snapped. "The simple fact that your father just happened through here makes him the man we need. He is a fine officer, well disciplined. I expected more from his son." He paused, looking up. "However, there is something I will do." A slight smile touched at the corners of his mouth.

"I'll change that order, Page," he continued more calmly, "if you and your father decide you want it that

way—if he'll come to me and request the change. All right?"

Bill grinned, relief surging through him.

"Yes, sir! Thank you, sir." Quickly he saluted, then left.

But when he found his father after mess and told what he had done, he saw the anger, then the disappointment, that showed in his father's eyes.

"You didn't ask me, Bill, before you went to him."

"I thought it was right. I figured you'd want me to. You aim to go? Might be I'll never see you again. California is a long way off. You're all I got, Pa."

"I've only got you, too, Bill, but you're almost a man. I've been proud of you. Don't make me feel different now."

"You won't ask him to change it?" Bill squirmed under the look his father gave him.

"Maybe Smith was right, Bill," Lieutenant Page said. "Maybe it's a problem for both of us. You're almost a man. You decide. Tomorrow night after mess you come to







me and tell me what to do. We'll go by that." Here he paused, putting his hand on Bill's shoulder.

"But I want you to think hard on it, Bill. Mostly I want you to pray hard on it. You do that, Son, and we'll go by what you decide." Bill shook his head.

"I don't like it. I figured you'd want to stay."

Lieutenant Page turned, dismissing him, and walked stiffly away, a tall lean shape in the early darkness.

Feeling a great weight pressing him, Bill went back to his tent. He spent a restless night, finally sleeping from sheer exhaustion. When he awakened, it was to the pummeling hands of Higgins, one of his four tent mates. Nelson, with Brown, had gone to mess, but Max Mathewson, the tent's fifth occupant was sitting on his blanket roll, looking at him. He was a slight sallow youth, little older than Bill. Malice lay in his eyes as he watched Page. Bill had risen from his blankets and was beginning to dress in the cold of dawn.

"Looks like you lose your pa, Billy

boy," Max giped. "Californy's a right good space from Pueblo." Higgins looked at Bill, a slight warning in his eyes. Bill shrugged, continued to dress.

"Just keep off me today, Max." He spoke quietly, stilling the throb of his emotions. He drew on his boots, rolled his blankets, and took his mess kit from his small box of personal belongings. Then he locked the box. In it were all the pictures of his family he had, besides several personal notes he had taken of sermons he had liked.

He and Higgins went to mess together. While they were eating, Lieutenant White, the platoon officer, walked over to them from the mess tent.

"See if you can find fresh meat today, will you, Bill?" He smiled at both of them. Bill nodded, glad of the chance to be by himself. He was the hunter for B Company, providing what fresh meat the mess sergeant needed on the march. He alone of the company carried a cap-lock Youger rifle for hunting. The rest were supplied with flintlock muskets.

"How far will you march today, Lieutenant?" he asked, cleaning up his breakfast.

"We'll camp tonight on the main fork of French Creek. It is a short march. Should give you ample time. Sick detail leaves there for Pueblo tomorrow." Bill turned his head, not meeting the officer's eyes.

"Sorry about your father, Bill," White said.

"I'll be there with meat sometime before sundown," Bill said. His face set, he rose to his feet and walked off, leaving White and Higgins staring after him.

When they had broken camp, Bill strode out far ahead of the battalion, easing his lean height into a smooth ground eating gait. He'd not even look for game until the narrow walls of this infernal canyon ended.

Emerging from their confines with an abruptness that startled him, he stood for a moment, caught in the web of nature's grandeur. Summer was a flame of beauty extending from the mouth of the canyon into the valley's broad expanse. This was his kind of country! Leveled land near as far as the eye could reach. Land such as his father had taught him to love. He sat down in a small clearing, thinking of his father. A desire to pray crept over him. Solemnly he knelt, quiet for a moment. Then the words came freely, and he could not stop their rush.

When he had finished, much of his mind's burden seemed lifted from him. Yet, since he could not find the answer he sought, discouragement filled him. For a long time he sat, soaking in the midday warmth, relaxing physically and mentally, eating two of the four biscuits he had brought with him from the company mess.

The sun was in the second half of its arc when he roused himself. He threaded his way toward the main fork of French Creek which lay in the valley. Angling upstream in a wide circle he moved at a steady pace until he knew there must be game between him and the night's camping place at the mouth of the canyon. He turned downstream, walking silently. He did not hurry. He held the rifle in both hands, prepared for a swift shot, knowing his chance would come.

A half hour later he suddenly burst from a thick tangle of underbrush into a clearing. Opposite him

(Continued on page 535)



This monument was erected by the Daughters of Utah Pioneers September 18, 1937, to Fort Deseret.

# THE OLD MUD FORT

by Naomi Stevens Smith

—Photographs by Don H. Smith

**L**INKING modern Utah with the wilderness of one hundred years ago, there are still a few outstanding monuments to the determination of the pioneers to mold the desert to their will. Fort Deseret stands as one of these, changed but little by time or man.

Beside a country road just south of Deseret, Utah, stands Fort Deseret, familiarly called "The Old Mud Fort" by inhabitants of nearby towns. Incongruous as it appears in its present setting of barbed-wire fences, irrigation canals, and hayfields, we were

pleasantly surprised to find this remnant of the days when the Indians harassed the settlers and threatened their lives and property.

Inside the high mud walls I found myself trying to forget the proximity of civilization, the hayfields, the barbed wire we had crawled through and to envision the old fort in its original setting. It had been well planned for defense. Its bastions at the northeast and southwest corners protrude somewhat from the walls, thus permitting one sentry in each bastion to guard effectively the en-

tire length of wall surrounding the fort. Indeed, all the countryside in every direction can be surveyed from the loopholes of the two bastions. But the closely cropped hayfields refused to yield to my imagination a single stealthy savage. The farmers in a distant field were peacefully loading their crop.

As we turned to cross to the other bastion, a jack rabbit, watching our invasion with curiosity, hopped away into the growth of sagebrush and greasewood of the interior of the fort. The wind howled and tore at our



One of the picture windows in the "Old Mud Fort."



Bastion in the northeast corner of the fort, from the inside.





Part of the wall of the "Old Mud Fort" showing the southeast corner and bastion.

clothing. We found ourselves wondering how these hurriedly built walls had withstood the elements throughout the eighty-eight years since their construction.

The "Old Mud Fort" was built in 1865 while the Black Hawk War was a major worry to the settlers of the territory.

The little town of Deseret had ample reason to ask for a defense. The Pahvant Indians of the surrounding territory seemed always to have looked with suspicion upon the white intruder.

The manner in which the settlers undertook their task of building a fort is typical of the Mormon pioneers. The men, ninety-eight in number, with John W. Radford as superintendent, were divided into two groups under William S. Hawley and Isaac W. Pierce. Each team was to build two walls and one bastion. The team finishing its assignment in the shortest time was to be entertained by the losers. Thus into what might have been a dull and trying task was injected a spirit of competition and excitement, terminating in a town celebration.

Mrs. Jake Hawley of Oasis, Utah, remembered the pleasure with which her father-in-law, William S. Hawley, always referred to the experience. While his team had required nine and one-half days to complete their portion of the fort, the opposing side had finished in nine days and was  
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pronounced the victors, until part of the wall collapsed and had to be rebuilt. The contest was then called a tie, and the townfolk celebrated with a supper and dance on July 25, 1865.

The fort, finished in eighteen days, was 550 feet square. Oxen were used to mix the mud and straw for the walls, which were built upon a stone foundation. Worn down somewhat from their original ten feet in height, three feet in width at the base, and eighteen inches at the top, these walls are still in a good state of preservation and are used as a portion of the fence to adjoining property.

We are unable to find any evidence of the fort having been used as a defense against the Indians. Not long after its completion the settlement of Deseret was abandoned because of inadequate control of the water resources, resulting in seasonal floods. Old-timers who returned to resettle about 1877 remember the fort being used as a corral in times of roundup and branding.

In September 1937 the dedication of a marker erected by the Daughters of Utah Pioneers was an important part of the Deseret homecoming celebration. The marker is unusual because it is built of multi-colored stones and ore gathered from all parts of Millard County.

*The author is indebted to the Daughters of Utah Pioneers for data concerning the fort.*



Doorway to the bastion in the northeast corner of the fort.



"This is a man's work. So while I'm around, we'll have no girl messing things up."

## GRANDMA PARKER'S RING

by Maxine Anderson Henrie

THE AFTERNOON sun hung low in the west. It was just about to be place, cradled in the bosom of Old Mount Parker, where it seemed to Lennie that it paused each day to rest for a moment, before continuing its eternal journey westward.

Lennis looked up the last two rows of haycocks in the big alfalfa field. Another hour would see the second cutting of hay safely in the stack-yard, beyond the threat of any rain-filled clouds. And she, Lennis Allrich, had "tromped" every load by herself. Like the sun she paused in her work to reflect on a job well done, when, like an avalanche, a pile of hay hit her squarely on the head, brought her to her knees, and completely covered her.

Being the small, lithe creature she was, she quickly disengaged herself from the sweet smelling entangle-

ment and with all her young strength hurled her big straw hat at her laughing brother. "All right for you, Rodney Allrich! For that I think I'll just tell Julie Lasson she's taking an awful risk getting engaged to you! Why, you—you'd probably push little chickens in the ditch!"

"Do you think she'd believe you?" grinned the good-looking Rod, as he scooped up his sister's hat with the long pitchfork and tossed it back upon the half-loaded wagon.

"I don't suppose she would," sighed Lennis resignedly. "But you wait and see, I'll think of something to get even."

"I'm sure you will, daughter. But could you wait until we get the rest of the hay in?" This came good-naturedly from the other side of the wagon.

"Surely, Daddy, you can count on

me. I promise I'll be a good girl for at least another hour."

"I'd say you are a good girl," said Tom Allrich unhesitatingly. "Rod and I have certainly appreciated your help in harvesting the alfalfa. I don't know how we could have managed without you; I couldn't hire a hand at any price. Believe me, I tried."

"Well, my dear father, you're the one who is going to foot the bills for my college this fall. So why shouldn't I help out?"

"I suppose as long as it's in the family, we shouldn't worry," he retorted.

The big wagon swayed to a stop for the last two piles of hay which Rod scooped up to Lennie with the ease of a Goliath. "There you are, Carrottop. Tromp it down good.

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We want it to stay on the wagon until we get to the corral."

"Yes, my brother," laughed Lennie gaily and sprang upon his latest contribution with a vengeance.

Father and son drank deeply from the dripping canteen that hung on the long hay wagon, then with untrained grace they stepped up on the doubletrees and climbed up the front ladder of the wagon. The three—some settled themselves comfortably for a relaxing ride back to the stack-yards. As they neared the rambling corrals, they observed several of their Jerseys filing up the lane that led from the spacious green pastures to the milking barn, another sign that day was ending. Lennie pulled off her floppy hat, unveiling her shining hair, and lay back in the fragrant hay. She gazed at the azure sky and with a sigh of deep contentment, mumbled, "Ah, for the life of Riley."

"It is! No, it can't be!" exclaimed Rod excitedly.

"Whatever are you babbling about?" and Lennie came expectantly to a sitting position.

"Wahoo!" yelled Rod, Indian fashion. "It is, as sure as water is wet," and with one streak of motion he fairly leaped off the loaded wagon, tossing the reins to his father as he ran to greet the figure that came bounding over the alfalfa stubble toward them.

"It's Richard Parker!" cried Mr. Allrich unbelievably. "Why, the young rascal! I didn't think he was getting his mission release until next month!"

"Richard Parker!" whispered Lennie almost inaudibly. She felt the color drain from her face and then return with such force that for a moment she thought she would suffocate. "Daddy, are you sure?"

"Look for yourself!" chuckled the jubilant Mr. Allrich.

Lennie did look. There could be no mistaking that it was. The straight shoulders (broadened in the twenty-five months' absence) that Rod pounded so gleefully in greeting could belong only to Richard Parker. Rodney and Richard had been very close companions through grammar and high school. Rod had filled his mission after two years in college, while Richard had not gone until he had received his degree. Things worked out very well though for Rod had graduated from college last spring and now Richard was home.

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Lennie frantically took mental note of her disheveled appearance—old jeans and sneakers, her hair braided tightly back from her face and pulled up on top of her head. If she had spent hours trying to accomplish it, she couldn't possibly have looked more unattractive. Why did he have to come at this particular time? "I don't suppose it would have made any difference," she thought unhappily. "No matter what I look like I'll always be to Richard his best friend's little sister." She hunched her shoulders and sat down resignedly, making herself as inconspicuous as was possible.

"Hey, Dad, Lennie, look who's here," Rod called joyfully, just as if they had no eyes of their own.

"Welcome home, son, welcome home," said Mr. Allrich a bit emotionally. "You're certainly a sight for sore eyes."

"Thank you, sir, it's mighty good seeing you, too," returned the newly arrived young man, and his broad grin revealed two rows of strong, white teeth.

By this time the ponderous wagon had been halted. Lennis was more uncomfortable than she ever remembered being in her life before, and she crouched down farther in the hope that in the excitement she would be forgotten. But this hope was as farfetched as she knew it would be, for almost instantly her father turned to her, disapproval written on his brown face. "Well, Lennis, aren't you going to welcome Rick home?"

"Oh, Daddy, how could you?" Lennie's heart cried out in mute anguish. "Don't you know I wanted to look very special for Richard's homecoming? Why I've planned it for weeks, what I'd wear, the way I'd fix my hair, even to what I would say—and just look at me!"

Tom Allrich, not knowing what was in his lovely daughter's young heart, could only see her hesitancy as very bad manners. "Lennis Fay! Aren't you going to say hello to your brother's best friend? It's been more than two years since you last saw him!" There was a sternness in her father's voice that she very rarely heard.

"Yes, Daddy, I know," and her frantic blue eyes clashed with the compelling blue of his.

"Well," he stated.

Lennie had no other alternative but to rise awkwardly to her feet,

look down at Richard, and stammer a more than childish, "Hi ya? It's nice having you here."

"Hello there, Carrottop! How's the small fry? You haven't changed at all. Still the same tomboy, I see. It certainly is good seeing you, youngster!"

"Thank you, Rick," and Lennie sat down again, much more abruptly than she had stood up. The audacious nerve of him! Didn't he realize that she would be a sophomore at the university this fall? Why, her best friend was married already and in her own home. Couldn't he see she was a woman grown, with a woman's heart, a heart with his image so deeply engraved in it that it could never wear away? Youngster, indeed! The impulse to climb down off the loaded wagon and slap his radiant face was so great she could hardly contain herself. Even in her wrath Lennie saw the folly of such a demonstration, so instead she let two glistening tears splash down her hot cheeks.

The wagon bumped into motion once more, jolting crosswise over the irrigation furrows. Lennie wiped away the angry tears on her faded shirt-sleeve and listened with seeming disinterest to the constant stream of chatter that flowed back and forth from her father on the wagon and the two young men walking beside it.

As they entered the stackyard, Lennie realized with mounting horror that now she would be forced to come out of hiding. "I don't care!" she told herself defiantly, even though she knew that she did. Her father pulled the lumbering vehicle to a rolling stop alongside the huge unfinished stack. Instantly Lennis made her way to the back of the load and before anyone was aware of her intention, she had slipped to the ground, without the usual assistance from her father or brother.

With a haughty toss of her small head she made a beeline for the tractor and quick as a wink took her place in the driver's seat. She turned her back toward the men, waiting for her father's signal that he was ready to start the unloading procedure. So engrossed was she in her conflicting emotions of love, hate, and outrage for Mr. Parker's eldest son, Lennis was not aware she was not alone until she felt herself being bodily torn from her high perch,

(Continued on page 532)



**TOTAL SUBSCRIPTIONS**  
SOUTH LOS ANGELES STAKE, 1st row, l. to r.: Pres. William Noble Waite; Clifford B. Wright, 1st Counselor; Harold F. Whittier, 2nd Counselor; Marvin E. Jacobson, Y.W.M.I.A. Supt.; Edna Harris, Y.W.M.I.A. Pres.

**MOAPA STAKE**, 2nd row, l. to r.: Pres. Thomas Gay Myers; Dan Larkin, Y.W.M.I.A. Supt.; Mildred Ashworth, Y.W.M.I.A. Pres.; Harold D. Johnson, Y.W.M.I.A. Era Director; Olive Johnson, Y.W.M.I.A. Era Director.

**BOUNTIFUL STAKE**, 3rd row, l. to r.: Pres. Thomas Amby Briggs; Burnell Bybee, Y.M.I.A. Supt.; Alice Glassmeyer, Y.W.M.I.A. Pres.; Irving Beasley, Y.W.M.I.A. Era Director; Bernice Arbuckle, Y.W.M.I.A. Era Director.

**BLACKFOOT STAKE**, 4th row, l. to r.: Pres. Parley A. Arave; Lloyd Ralphs, Y.W.M.I.A. Supt.; Lolo Bilton, Y.W.M.I.A. Pres.; H. Warner Hoopes, Y.W.M.I.A. Era Director; Mrs. H. Warner Hoopes, Y.W.M.I.A. Era Director.

**PHOENIX STAKE**, 5th row, l. to r.: Pres. David E. Heywood; Robert Melvin Johnson, First Counselor; Blaine H. Alexander, Second Counselor; Burke Petersen, Y.W.M.I.A. Supt.; Foye Bond, Y.W.M.I.A. Pres.

# A Record of

by John D. Giles

the old-fashioned quota plan was 540 percent which in percent of the former quota would have been 703 percent. This compares with the 707 percent mark set in 1950-51 by Southern States.

Leading the missions in total subscriptions as it has done in past years, Southern States had a total of 2973, which fell somewhat short of its own past record but was high enough to lead all other missions by a wide margin.

The effort to win top honors included many stakes. In percent of C.A.M. San Diego was second only to South Los Angeles with Long Beach well up near the top.

In total subscriptions San Diego also placed second to win over Moapa with Long Beach in fourth place.

An impressive list of double citation winners was a feature of the cam-

**A**NOTHER great IMPROVEMENT ERA campaign has ended. Again, as in many years past the only phrase which adequately describes this great achievement is that this has been "the greatest campaign in ERA history." Many records were broken, including total subscriptions for the entire group and the highest total subscription by any stake.

The stake record for total subscriptions was set by South Los Angeles Stake, perennial leader of the Church in ERA campaigns. Again, for the fourth time South Los Angeles Stake won the highly-sought Citation Extraordinary, the only one to be issued this year. South Los Angeles led all stakes in both total subscriptions and percent of quota and had a one hundred percent record in every phase of the campaign.

Leading all the missions in percent of Cash Award Minimum and almost equaling the all-time record for percent was New England Mission. It came within four points of reaching the remarkable record set by Southern States Mission two years ago. New England's percent of Cash Award Minimum which last year replaced

**POCATELLO STAKE**, 1st row, l. to r.: Pres. William P. Whitaker; Merlin A. Hale, Y.M.I.A. Supt.; Phyllis W. Nelson, Y.W.M.I.A. Pres.; J. Wallace Cook, Y.W.M.I.A. Era Director; Bernice Rich, Y.W.M.I.A. Era Director.

**SOUTH IDAHO FALLS STAKE**, 2nd row, l. to r.: Pres. Cecil E. Hart; Monte Scott, Y.M.I.A. Supt.; Golda Armstrong, Y.W.M.I.A. Pres.; M. J. Wright, Y.W.M.I.A. Era Director.

**MESA STAKE**, 3rd row, l. to r.: Pres. Donald Ellsworth; Willie E. Nielson, Former Supt.; Jennings A. Johnson, Jr., Y.W.M.I.A. Supt.; Amy Skousen, Y.W.M.I.A. Pres.; Hollis E. Smithson, Y.W.M.I.A. Era Director.

**EAST LOS ANGELES STAKE**, 4th row, l. to r.: Pres. Fountleroy Hunsaker; John F. Baker, Y.W.M.I.A. Supt.; Burnadine D. Wallace, Y.W.M.I.A. Pres.; Burl A. Brown, Y.W.M.I.A. Era Director.

**LIBERTY STAKE**, 5th row, l. to r.: Pres. A. Lewis Elgren; George A. Browning, Y.M.I.A. Supt.; Mrs. Lucille L. Ford, Y.W.M.I.A. Pres.; Ralph H. Jones, Y.W.M.I.A. Era Director; Lillian Jones, Y.W.M.I.A. Era Director.





# ACHIEVEMENT

## BUSINESS MANAGER

paign. In total subscriptions the leaders who were cited twice include South Los Angeles, Moapa, Bountiful, Blackfoot, Phoenix, and South Idaho Falls.

Double citation winners in percent of Cash Award Minimum, which replaced the quota plan, are San Diego, Long Beach, Big Horn, and Los Angeles.

The fact that some stakes which are listed lower than tenth place in either group are still listed as citation winners is due to a custom of including a total of ten stakes on each list. When a stake wins a double citation, it is listed in its highest position and taken

Percent of C.A.M.  
SAN DIEGO STAKE,  
1st row, 1. to r.: Pres.  
Wallace W. Johnson,  
Keith A. Sears, Y.M.  
M.I.A. Supt.; Kay Gold-  
er, Y.W.M.I.A. Pres.;  
Cyrus W. Groves, Y.M.  
M.I.A. Director.

LONG BEACH STAKE,  
2nd row, 1. to r.: Pres.  
Francis M. Zimmer-  
man; Leland A. Poole,  
Y.M.M.I.A. Supt.; Dor-  
othy Bledsoe, Y.W.  
M.I.A. Pres.; Wm. Roy  
Platt, Y.M.M.I.A. Era  
Director.

BIG HORN STAKE,  
3rd row, 1. to r.:  
Pres. Frank H. Brown,  
Brownie J. Brown, Y.M.  
M.I.A. Supt.; Gladys  
Emmett, Y.W.M.I.A.  
Pres.; Floyd Allred,  
Y.M.M.I.A. Era Direc-  
tor; Mrs. Floyd Allred,  
Y.W.M.I.A. Era Direc-  
tor.

LOS ANGELES STAKE,  
4th row, 1. to r.: Pres.  
John M. Russon; George  
Lynn Haggan, Y.M.  
M.I.A. Supt.; Hazel  
Taylor, Y.W.M.I.A. A.  
Pres.; Harvey H. Ses-  
sions, Y.M.M.I.A. Era  
Director.

UNION STAKE, 5th  
row, 1. to r.: Pres.  
Milan D. Smith; Alton  
Baxter, Y.M.M.I.A. A.  
Supt.; Naomi E. Perry,  
Y.W.M.I.A. A. Pres.;  
James H. Thompson,  
Y.M.M.I.A. Era Direc-  
tor; Thelma Buck-  
walter, Y.W.M.I.A. Era  
Director.



FLORIDA STAKE, 1st  
row, 1. to r.: Pres. Al-  
vin C. Chase; Leolin  
N. Dickey, Y.M.M.I.A.  
Supt.; Elsie Stirling,  
Y.W.M.I.A. Pres.; Ol-  
lie Mae Avery, Y.W.  
M.I.A. Era Director.

BANNOCK STAKE, 2nd  
row, 1. to r.: Pres. Dee  
L. Andraesen; Dean  
Pantier, Y.M.M.I.A.  
Supt.; Alice L. Smith,  
Y.W.M.I.A. Pres.; Ster-  
ling K. Hixson, Y.M.  
M.I.A. Era Director;  
Ellen Hixon, Y.W.M.I.A.  
Era Director.

MARICOPA STAKE, 3rd  
row, 1. to r.: Pres. L.  
Harold Wright; Blaine  
Cummar, Y.M.M.I.A.  
Supt.; Elmo Milano  
Y.W.M.I.A. Pres.; Fred  
Arnett, Y.M.M.I.A. Era  
Director.

SOUTH DAVIS STAKE,  
4th row, 1. to r.: Pres.  
Ward C. Holbrook;  
David B. Barlow, Y.M.  
M.I.A. Supt.; Mona  
Jensen, Y.W.M.I.A. Pres.;  
Vickie Moss,  
Y.W.M.I.A. Era Direc-  
tor.

WASHINGTON STAKE,  
5th row, 1. to r.: Pres.  
Willard Marriott;  
Lyle S. Curtis, Y.M.  
M.I.A. Supt.; Nona R.  
Dyer, Y.W.M.I.A. Pres.;  
Robert Terry, Y.M.  
M.I.A. Era Director;  
Lynn T. Olson, Y.W.  
M.I.A. Era Director.

YOUNG STAKE, 6th  
row, 1. to r.: Pres.  
Willard C. Stolorow;  
Ray Waite, Y.M.M.I.A.  
Supt.; Marjorie Waite,  
Y.W.M.I.A. Pres.;  
Claude Decker, Y.M.  
M.I.A. Era Director;  
Sallie Decker, Y.W.  
M.I.A. Era Director.

from the other list. When this occurs, another stake is moved up to the citation list.

Under this plan ten stakes which were listed lower than tenth place will receive citations.

So many stakes and missions made excellent records that space will not permit recital of them all with an account of their remarkable achievements, but all the stakes which appear on the citation lists conducted most efficient campaigns.

In Southern California a very interesting contest developed between South Los Angeles, San Diego, Long Beach, and Los Angeles—and all received Leader of Leaders citations. In the Big Horn basin of Wyoming, the Big Horn Stake reached a long-sought-for goal—the ERA in every home in every ward.

Bountiful Stake led the Salt Lake area with a double citation.

South Idaho Falls led its area and took double honors.

In the missions excellent results were secured. No longer can the stakes look down on the missions as being "the little brothers" of ERA campaigns. Missions now challenge

(Continued on following page)



Percent of C. A. M.  
**NEW ENGLAND MISSION**, 1st row, left to right: J. Howard Maughan, Mission President; Richard W. Bushman, Second Counselor; Beulah May Latimer, Era Director; Priscilla Gale, Era Director.  
**CANADIAN MISSION**, 2nd row, left to right: J. Melvin Toone, Mission President; Evelyn Sutton, Y.W.M.I.A. Supervisor; Douglas W. Hinman, Y.M.M.I.A. Era Director; Gwenivere Frampton, Y.W.M.I.A. Era Director.  
**NORTH CENTRAL STATES MISSION**, 3rd row, left to right: John B. Hawkes, Mission President; Gustave A. Matsen, First Counselor; Arnold R. Knapp, Second Counselor; and M.I.A. Supervisor and Era Director; Kenneth L. Roberts, Mission Secretary; Bud Rickatts, Mission Statistician.  
**WESTERN CANADIAN MISSION**, 4th row, left to right: R. Scott Zimmerman, Mission President; Walter L. Steffensen, Y.M.M.I.A. Supervisor and Era Director; Verla Ropp, Assistant M.I.A. Supervisor and Era Director.



**TOTAL SUBSCRIPTIONS**  
**SOUTHERN STATES MISSION**, 1st row, left to right: Peter J. Ricks, Mission President; D. Homer Yarn, First Counselor; Max Curtis Jewkes, Second Counselor; Eugene Jacobsen, Mission Secretary; Leola Rogers, M.I.A. Supervisor and Era Director.  
**EASTERN STATES MISSION**, 2nd row, left to right: Delbert G. Taylor, Mission President; William W. Reader, First Counselor; Garth L. Manum, Second Counselor; Helen Beth Hennicksen, M.I.A. Supervisor and Era Director.  
**WEST CENTRAL STATES MISSION**, 3rd row, left to right: Sylvester Broadbent, Mission President; Reta Broadbent; Noel Rigby, Y.M.M.I.A. Mission Aide; Mary Rigby, Y.W.M.I.A. Mission Aide.  
**EAST CENTRAL STATES MISSION**, 4th row, left to right: John B. Matheson, Mission President; Edna H. Matheson; Leo M. Lee, Y.M.M.I.A. Supervisor; Ada C. Lee, Y.W.M.I.A. Supervisor; John H. Thompson, Era Director.

## A Record of Achievement

(Continued from preceding page)

the stakes in every phase of the campaign and frequently far exceed them.

The Eastern States Mission this year made a strong bid for leadership. While, because of its much smaller membership, it could not successfully compete with the Southern States, it did lead all other missions in total subscriptions.

Canadian, West Central States, and Eastern States all were in the top lists with citation awards.

The stake with the greatest gain in total subscriptions was Washington. The stake with the greatest gain in percent was Long Beach. This means that they led the other stakes in gains over last year.

The mission showing the greatest gain over last year was New England in total subscriptions and New England also in greatest gain in percent, a total sweep in that field.

In Lamanite subscriptions all records were broken. The ERA has become a real missionary to the Lamanites, and its influence is growing.

Servicemen's subscriptions were a little below last year.

Most encouraging was the number of wards and branches listed in the Hall of Fame with the ERA in every home. This represents not only real achievement but also the ultimate goal of all ERA campaigns.

The "Read Truth—Not Trash" ERA campaign now takes its place among the notable campaigns of the past and should be viewed with pride by the vast array of ERA workers over the Church. The entire ERA staff joins in extending felicitations.

### CITATIONS EXTRAORDINARY STAKES

South Los Angeles

### SPECIAL CITATIONS

MISSIONS

New England

### LEADER OF LEADERS CITATIONS

STAKES

South Los Angeles Stake; San Diego Stake; Big Horn Stake; Los Angeles Stake.

### THE IMPROVEMENT ERA



# STANDARD CITATION WINNERS STAKES

## Percent of C.A.M.

\*South Los Angeles, 422%; \*San Diego, 363%; \*Long Beach, 234%; \*Big Horn, 233%; \*Bountiful, 231%; \*Moapa, 218%; \*Los Angeles, 206%; Union, 202%; Florida, 183%; \*South Idaho Falls, 174%; Bannock, 172%; Blackfoot, 169%; Maricopa, 166%; \*Phoenix, 166%; South Davis, 164%; Washington, 164%; Young, 161%.

## Total Subscriptions

\*South Los Angeles, 2,880; \*San Diego, 1,731; \*Moapa, 1,494; \*Long Beach, 1,438; \*Bountiful, 1,257; \*Blackfoot, 1,208; \*Big Horn, 1,206; \*Phoenix, 1,187; \*Los Angeles, 969; Pocatello, 937; \*South Idaho Falls, 922; \*Mesa, 920; East Los Angeles, 900; Liberty, 853.

## MISSIONS

### Percent of C.A.M.

\*New England, 540%; \*Southern States, 283%; Canadian, 243%; \*Eastern States, 233%; North Central States, 223%; Western Canadian, 216%.

## Total Subscriptions

\*Southern States, 2,973; \*Eastern States, 1,068; West Central States, 1,001; \*New England, 998; East Central States, 888.

## STAKES AND MISSIONS WITH GREATEST GAIN

### Stakes

Long Beach Stake, Greatest point gain in percent of C.A.M., 39 points.

Washington Stake, Greatest percent gain in total subscriptions, 66%.

## MISSIONS

\*New England Mission, Greatest point gain in percent of Cash Award Minimum, 298 points.

\*New England Mission, greatest percent gain in total subscriptions, 137%.

## WARDS AND STAKE BRANCHES CITATION WINNERS

### Group A Wards—Percent of C.A.M.

Iona Branch, Big Horn Stake, 1,150%; Deaver Frannie Ward, Big Horn Stake, 1,050%.

### Group A Wards—Total Subscriptions

National City Ward, San Diego Stake, 126; Miramonte Ward, South Los Angeles Stake, 125.

### Group B Wards—Percent of C.A.M.

Huntington Park Ward, South Los Angeles Stake, 523%; \*South Gate

(Continued on page 547)




**The Improvement Era**  
**Citation**  
*Extra-Ordinary*  
AWARDED TO  
**South Los Angeles Stake**  
For Superior Accomplishments  
in the  
**Read Truth-Not Trash**  
CAMPAIGN  
*Exceptional Honor Achievements*  
1952-1953

1. Leader of Los Angeles Citation — The Era in Every Home in Every Ward
2. All-time record for stakes in total subscriptions 2,880
3. Leader of all stakes in percent of C. A. M. 422%
4. The Era to every Service Man

This Citation includes Special Recognition and Honors to carry Word in South Los Angeles Stake

*David A. McKee*  
*Donna A. McKee*  
*Robert A. McKee*  
*Arthur S. McKee*  
*John S. McKee*  
*Robert S. McKee*

Stake Citation Issued by  
Southern Area  
Awarded June 15, 1953

**The Improvement Era**  
**Special**  
**Citation**  
AWARDED TO  
**New England Mission**  
For Superior Accomplishments  
in the  
**Read Truth-Not Trash**  
CAMPAIGN  
*Superior Honor Achievements*  
1952-1953

1. Leader of all missions and stakes in percent of C. A. M. 540%
2. Greatest gain in percent of C. A. M. 298 points
3. Greatest percent gain in total subscriptions 137%
4. Fourth in total subscriptions Missions All Church 598

This Citation includes special recognition and honors to every branch and district in New England Mission

*David A. McKee*  
*Donna A. McKee*  
*Robert A. McKee*  
*Arthur S. McKee*  
*John S. McKee*  
*Robert S. McKee*

Special Citation Issued by  
Southern Area  
Awarded June 15, 1953

## HAROLD B. LEE—APOSTLE OF THE LORD

(Continued from page 508)

ing in a recreational program for the entire stake membership, and in which all, regardless of their circumstances, could participate. This necessitated the building of a stake gymnasium in which stake recreational activities were centralized. As stake president he launched the stake also upon a uniform and highly specialized program of leadership development and teacher training. These activities continue today.

"He was married November 14, 1923, to Fern L. Tanner, daughter of Stewart T. and Janet Coats Tanner of Salt Lake City." (*Ibid.*, May 1941, p. 270.)

His two lovely daughters, Maurine Lee Wilkins, wife of Ernest J. Wilkins, and Helen Lee Goates, wife of Bishop L. Brent Goates, have borne him five grandchildren, all boys. With these fine grandsons, Harold is experiencing the thrills and joys he hoped to have with sons whom the Lord did not see fit to give him.

The fiber of Harold B. Lee's character was toughened and tested in the hard but priceless school of necessity. He gives us a glimpse of it in one of his talks to youth: "I have thought of the discipline of the boy and girl of my youthful days in a rural community. We began to do 'chores' shortly after daybreak so we could 'start' with the day's work by sunup. When the day's work was finished, we had yet to do our evening 'chores,' usually by aid of a lantern. Despite the fact that there were no wages and hours regulations or child labor laws, we did not seem to be stunted from our exertions. Sleep requirements did not admit of too frequent frivolities. Returns from our labors were small and usually came on a once-a-year basis at harvesttime. Homes of that day went throughout the summer with but very little ready money, but from our cows we were provided milk, butter, and cheese; in our granaries there was usually sufficient wheat to be taken to the mill for flour and cereals. We had our own chickens and garden and fruits in season. Large families required Mother to remodel the suits and dresses of the eldest to meet the needs of the youngest who rarely had a 'boughten' suit from the store. I do not know how we would have

managed with the advanced teachings we have today about vitamins, diets, and minimum food budgets that require food items as though they were a necessity that then were only available as luxuries at Christmas time or on other like gala occasions. Education was provided and was within the reach of all who were willing to work, although it involved saving in the summer and 'batching' and working one's way through school by part-time employment in the winter." (*Youth and the Church*, pp. 12-13.)

Concerning his childhood, we have the following from his brother Perry: "We were decked out in short knee 'pants,' for all too many years, with flowing white starched cuffs folded back over the coat sleeves and a white sailor collar draped down over our shoulders.

"And then there were the ringlets. Carefully combed and painstakingly hand curled, they dangled down our backs for all the world to see—and pull—and scoff. Harold was sent to school at the age of five still with his mass of beautiful hair. It may be that then was when he first went into training for the hard knocks

of life to come. Suffice to record that those curls caused more skinned knuckles and black eyes than either politics or religion.

"Finally he had had enough, and I remember now how our mother wept when he purloined a pair of scissors and literally 'sawed' off one of the frontal dangles, spoiling the whole effect which made it necessary to delete the remainder—O welcome relief. He was at last a boy—a fat, chubby one and a pet of all the teachers.

"We lived about three miles from school and our earliest means of transportation was a small sorrel pony hitched to the shafts of a two-wheeled cart. The delight of the day was when we took turns driving the patient little animal to and from school.

"I remember now the solicitude of our mother (Father was away a good deal of the time in those days), who helped hitch the little mare to the cart, hoist a bundle of hay on the back for its noonday meal, and then tuck us warmly in the two-wheeler for the joyous ride to school."

Harold first learned to play the baritone; later he played the trombone in a "dance orchestra which toured a circuit of nearby communities.

"Earlier he had studied the piano with a Scotch lady music teacher. Hour after hour and at noontime his pleasure was to play the piano—his favorites the resounding, swinging military marches. Some of his most pleasurable hours came later after his marriage and the advent of Helen and Maurine when he could play piano duets with Maurine and accompany Helen when she learned to play the violin.

"Since becoming a member of the Twelve, he has often surprised and pleased ward and stake officers about the Church when he has offered to substitute for an absent organist."

He is an appreciative, grateful, helpful man, blessing all who touch his life.

He loves the youth and is intimate with their problems. During 1945 he delivered a series of radio addresses, titled *Youth and the Church*—now available in book form—in which he developed the thesis that the sure solution to youth's problems



Fishing in Hebgen Lake, Montana, west of Yellowstone National Park.

(Concluded on page 524)

THE IMPROVEMENT ERA



Going places over the "Fourth"?

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He'll safety-check your brake system and he'll recommend repairs when needed for safe driving.

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or  
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## HAROLD B. LEE—APOSTLE OF THE LORD

(Concluded from page 522)

is to be found in the gospel of Jesus Christ. In the final chapter he writes: "During the preparation of this book, I have lived intimately with the problems of youth. I have tried to lead you to see and understand how the restored principles, powers and ordinances of our glorious gospel dispensation may be applied to the lives of the youth of today." (*Ibid.*, p. 233.)

He loves the servicemen and is interested in their problems. During World War II he traveled from camp to camp seeking out, encouraging, comforting, and inspiring the men and women of the Church and their friends in every branch of the armed forces. His love and interest draw them to him.

He is in great demand for temple marriages, and there are many couples who, but for the interest manifested in them by him and his devoted wife, would not have reached the sacred marriage altar together.

He loves his friends and associates. To their intimate friends he and his wife are "Harold and Fern" and both are favorites. Harold is the first one any of us calls upon in time of need. He has never failed or even hesitated to respond. We never expect him to do so.

He loves the brethren with and under whom he labors. From his own statements it is clear that one of the things which sustains him in his boldness is his certain conviction that the leadership of the Church is inspired. Over and over again he

has borne witness that the President of the Church and his counselors are prophets of God, that "as in olden times, so in our day, holy men of God speak as they are moved upon by the Holy Ghost." (*Conference Report*, April 1946, p. 67.) "We have come to understand, and it is my firm conviction, that the thing most needed in the Church today is a membership stimulated to action by a fervent conversion to the divinity of the calling of the brethren who preside as leaders of this Church." (*Ibid.*, April 1942, p. 86.)

He loves his family. The loyalty, affectionate consideration and love for one another shown by parents, children, and grandchildren in his home is a worthy example to the Church.

He loves the Lord and the truth. "God bless us," he said, "to seek always the face of our Heavenly Father. May we without fear, even unto death, protect the fountains of truth. . . . May we do so willingly and with the seal of approval of our Heavenly Father upon us." (*Ibid.*, October 1943, p. 105.)

Such is Harold B. Lee, who now stands, not at the end of his career but on its threshold. He knows his course, is recognized for what he is, and is on his way. Behind him is a record of high attainment. Before him, "hills peep o'er hills, and Alps on Alps arise." Sustained by the conviction that he lives in the shadow of the Almighty, he will not falter. The future must reckon with Harold B. Lee.

## THE CHURCH MOVES ON

### June 1953

(Concluded from page 496)

**1** PRESIDENT DAVID O. McKay delivered the dedicatory address and prayer at the Mormon Pioneer Memorial Bridge which spans the Missouri River. At the same services, President Joseph Fielding Smith of the Council of the Twelve delivered an historical address.

Elder Harold B. Lee of the Council of the Twelve received an honorary doctor of humanities degree at commencement exercises at Utah State Agricultural College.

The eleven-year-old Boy Scouts were transferred from the Young Men's Mutual to the Primary Association.

**2** THE special train returned from Omaha, carrying approximately 350 persons, including many of the General Authorities.

**3** FUNERAL services were held for Elder Stayner Richards, Assistant to the Council of the Twelve, in the Assembly Hall.

A letter from President McKay, who is in the East, was read at Elder Richards' funeral. Containing high praise for Elder Richards, it went on to say that Elder Richards' wisdom and judgment were of great aid in assisting in the selecting of a temple site in Switzerland and of a projected location for a temple in England. This projected site is located twenty-five miles south of London on the road to Brighton.

THE IMPROVEMENT ERA



# *Ry-Lock* scores again with a **NEW WINDOW SCREEN** designed from your specifications

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(Concluded from page 511)  
of continuous summer work, "You make me tired just to think of it." Others say, "Our boys and girls work in the summer; they cannot come to Mutual." There is one answer that is true—and has no come-back—young people, and older ones for that matter, also, find time to do the things they want to do. They find some kind of entertainment. It doesn't matter how long they work in the peas, or among the beets, or planting crops or harvesting them, they find time for relaxation. The question we must ask ourselves as Mutual workers is: "Have we made the kind of program that is inviting enough, magnetic enough, that the young folk will attend and then want to come back for more?"

If the answer is no, there are two alternatives: we can resign so someone who has the vision of the need for the work can take over; or we can reorganize our program itself and our planning to pull those who should be in attendance to come regularly to Mutual.

There is something for everyone in the Mutual; the advertising plus the program itself should be made so effective that everyone will feel that the place to be on Mutual night is in Mutual throughout the summer months as well as during the winter.

Another feature of the summer program is particularly important and is one which General President Bertha S. Reeder has stressed during her presidency; it is the summer camping for each girl in the Mutual. At the present time there are twenty-one established camps for girls throughout the Church. These service many adjoining stakes. In addition a great number of the stakes rent already established camps such as Boy Scout, Girl Scout, and Y.W.C.A. camps. In the Seattle area the stakes rent the Presbyterian Church camp for some camping experience for the girls of those areas.

Seventy-five of the stakes that have no homes have given their girls the experience by tent camping. Camping gives the girls rich experience in sharing that adds much to their lives. One woman who enjoyed the experience of camping because the bishop took the girls of his ward to his canyon site each summer, stated, "It was the greatest experience of my summer. We learned to give and

take, to plan and work with a community of interest that has made me a more understanding person as I have grown older."

The summer program, therefore, is a large piece of the backbone of the entire Mutual program—and sometimes it can mean the difference between the moving of a person in a

straight line toward achievement or allowing him to move off in a direction of least resistance and failure. Leaders and members both have a real part in building lives of satisfaction and happiness and eternal happiness hereafter through the enthusiastic response to the summer program.

## Balance—and Bias

Richard L. Evans

ON THIS question again of balance: Almost anyone, if he will let himself, can bring himself to seeing only one side of a subject—the side he wants to see. Debaters, for example, may at first approach a question without prejudice, but as they concentrate on the side they are assigned to, their vision can become almost as if someone had placed blinders upon them, and they see only the evidence that favors their side and fail to see (or fail to give due weight to) the evidence that favors the other side. And soon they have built, what is to them at least, a convincing case. And others who are assigned to defend the opposite side can become equally convinced in an opposite direction. This is only one illustration of how men may become over-balanced if they confine themselves to restricted facts or disregard evidence which seems to them to be pointing away from where it ought to point. This brings us again to the hazards of extreme specialization, and again to the question of what could be called "educated illiteracy." Will Rogers once remarked that "there is nothing so stupid as an educated man, if you get off the thing he was educated in,"<sup>1</sup> which was merely his homely way of suggesting that because a person is an expert in one field he is not necessarily an expert in others also: It is not safe to assume that because someone knows one thing well he knows all things well. And this brings us again to a point of advice to young people: that in their studies, in their pursuits of understanding, in all their activities, they do not put blinders upon their eyes and look only down narrow lines, and assume that the tangent they are on encompasses the whole sphere of eternal truth—which is as if it were an infinite light shining in all directions). There are so many unanswered questions. There is so much that none of us knows, that all of us together do not know. And one of the great and invaluable lessons of life is to learn to live a well balanced life, and to learn to know that when we have seen a small segment of something, we haven't seen everything there is; and that when we have followed one little line of evidence, we haven't yet found a fullness of understanding. There is danger in presuming to arrive at final conclusions with insufficient facts.

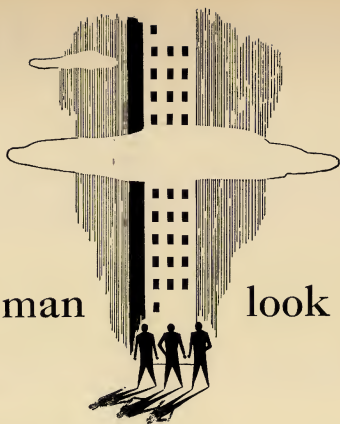
<sup>1</sup>Will Rogers (Durant, *On the Meaning of Life*).

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, MAY 3, 1953  
Copyright, 1953



It is difficult to write a definition of the American way. But it is easy to find good examples. Here is one:

## The three-man look



We've always liked the story of the building so tall it took three men, each looking where the other left off, to see the top of it.

This tall story is now true, instead of whimsical. There are projects afoot in the United States today so complex and vast that 10,000 scientists and engineers of different talents would be useful as a task force "to see to the top of them."

One project of this complexity is atomic energy—or, if you prefer, the atomic bomb. Was it a chemical problem? Or electrical? Or a physics problem? Or mathematical? Did it call for exploration in metallurgy, thermodynamics, radiation, electronics, or what? All were involved. More likely, fifty subdivisions of knowledge needed exploring.

No single mind, no matter how many degrees after his name, knew one tenth of the total answer the nation now has in its hands. No single explorer ferreted out the answer. An integrated task force of

thousands contributed specialized thinking, bit by bit.

Even so apparently simple a thing as the electric lamp was brought to brilliance by a parade of names. Edison, Coolidge and Langmuir supplied the shoulders other men stood on to see further.

Developing jet engines, million-volt x rays, steam turbines, gas turbines, fluorescent lamps, motors, refrigerators enlisted first a troop, then a regiment, then an army of diversified research and engineering skills at General Electric.

Teams are now exploring germanium (and its transistor children), cyclotrons, silicones, computers, or such defense assignments as electronic gunfire controls, atomic submarine propulsion, plutonium production, guided missiles.

Today, out of General Electric's 226,000 employees, one in twenty is an engineer. The new products you see are both the *cause* and *effect* of this engineering force.

*You can put your confidence in—*  
**GENERAL  ELECTRIC**

# Melchizedek

This is a continuation of the teacher's supplements for the Melchizedek Priesthood lesson course for 1953. Helps for previous lessons have appeared in preceding months.

## Lesson XXVI The Christological Controversy (Cont.)

### THE COUNCIL OF CHALCEDON DYOPHYSITISM IMPOSED ON THE CHURCH

*Text:* James L. Barker, *The Divine Church*, Second Part, Lesson XXVI.

#### Teaching Objective:

To trace the effect of changes in the civil government upon the doctrines of the church.

#### Suggestions on teaching procedure:

##### Step 1.

Place on the blackboard an outline of the historical material to be covered. The following is suggestive:

#### Dyophysitism (Dual Nature of Jesus) Imposed on the Church

- I. Changes in the civil government.
  - A. Theodosius II dies.
  - B. Marcian succeeds Theodosius II as emperor of the East.
- II. Effect of changes in the civil government upon the theological views of the church.
  - A. Under Theodosius II the eastern churches supported Eutyches in his view that Christ was of one nature only, the human having been absorbed by the divine at the incarnation. Bishop Leo of Rome and his "tome" denouncing this doctrine had been set aside by a general council.
  - B. When Theodosius II died, the new emperor, Marcian, favored the view of the West that Christ was of two natures, divine and human.
    - (1) The eastern bishops hastened to change their views.
    - (2) Those who did not change were exiled.
    - (3) Bishop Leo's "tome" now accepted.

#### III. The Council of Chalcedon.

- A. Called by Marcian against Bishop Leo's desires.
- B. Work of the council.
  - (1) Exiled Dioscorus.
  - (2) Leo's "tome to Flavian" approved.
  - (3) New claim appears that "Peter has spoken through Leo."
  - (4) Nature of Leo's "tome."
    - (a) Doctrine of two natures.
    - (b) Based on Tertullian's treatise against Parxeas.
    - (c) A compromise between nestorianism—two natures—and monophysitism—one nature.
  - (5) Opposition overcome by emperor's influence.
  - (6) The orthodox position.

##### Step 2.

Following the outline, bring out by question and comment the essential historical facts.

Class instructors should endeavor to keep up-to-date with their lessons in the Melchizedek Priesthood quorums. Some classes have not yet finished last year's course of study. It is suggested that the lessons not yet studied be summarized in one or more lessons and then start up-to-date with the new lessons and keep current each week.

## GENERAL PRIESTHOOD COMMITTEE

##### Step 3.

Induce additional class discussion by using such questions and problems as the following:

1. What historical facts show that the bishop of Rome was not considered as head of the church?
2. How could Peter speak through Leo?
3. If Peter could speak through Leo, why was this procedure not followed during the previous three centuries?
4. Are any political pressures brought to bear upon our own church in regard to doctrine?

##### Step 4.

#### The Summary

Ask a quorum member to sum up briefly the ideas he has gained from the lesson.

##### Step 5.

#### Assignments:

1. Arouse general quorum interest in reading the text by leaving with the members a challenging problem such as the following:
  - (a) When doctrines are imposed upon a people by force, can resistance be expected? What happens when the force is removed? (Read your text, Chapter XXVII, for answers.)

## Lesson XXVII

### RESISTANCE TO THE COUNCIL OF CHALCEDON, ATTEMPTS AT RECONCILIATION, THE HENOTICON

*Text:* James L. Barker, *The Divine Church*, Second Part, Lesson XXVII.

#### Teaching Objective:

To show the causes of violent church controversy during the fifth Christian century.

#### Suggestions on teaching procedure:

##### Step 1.

Place on the blackboard an outline of the historical material covered. The following is suggestive:

- I. The Chalcedonian doctrine of "two natures" opposed by the churches in the East.
  - A. The Chalcedonian definition was a Roman formula forced upon the eastern churches by imperial authority.
  - B. The eastern churches were predominantly monophysite.
- II. The violence of persecution by Emperor Marcian of the monophysite heresy.
  - A. Issued decrees making the decisions

of the Council of Chalcedon the law of the land.

- B. Banished leaders of the opposition.
- C. Ruthlessly crushed religious uprisings in Palestine and Egypt.

#### III. Emperor Leo, successor to Marcian.

- A. First sought a compromise with Timothy Aelurus, bishop of Alexandria and leader of the monophysite doctrine.
- B. When compromise failed, he used force, sending an army into Egypt and exiling Timothy.

#### IV. The next emperor, Basiliscus, denounced the Council of Chalcedon and restored Timothy.

- A. Five hundred bishops changed their doctrine concerning the nature of Christ in order to agree with the emperor.

#### V. The Emperor Zeno regained the throne and reasserted the Chalcedon doctrine.

- A. Again the majority of bishops reversed their doctrine and agreed with the new emperor.
- B. Bishop Acacius of Constantinople persuaded Zeno to effect a compromise.
- C. Zeno published the *Henoticon* or "edict of Union."
  - (a) Accepted canons of Nicea and Ephesus.
  - (b) Rejected the formulas of Chalcedon.
2. *Henoticon* given the force of law by the emperor.
3. Like most compromises, it pleased neither party.

##### Step 2.

Following the outline, relate the account of the struggle between those who believed in a "single nature" of Jesus after the incarnation and those who believed in a "dual nature" of Jesus after the incarnation.

##### Step 3.

Induce discussion by using such questions as the following:

1. Why is a compromise an uncertain and inadequate solution for a doctrinal dispute?
2. How have the Latter-day Saints avoided controversy on this same subject? (Bring out the fact that additional revelation has clarified our view of the nature of Jesus.)

##### Step 4.

#### The Summary

The summary at the beginning of the lesson may be read at this point to refresh the memory as to events and issues involved.

THE IMPROVEMENT ERA



# Priesthood

## Step 5.

### Assignments

- I. Arouse general interest in the next lesson by leaving with the quorum members some challenging problem, such as the following:
  - a. What attitude will the church at Rome take to the *Henoticon*? Read Chapter XXVII.

## Lesson XXVIII

### ROME OPPOSES THE HENOTICON

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XXVIII.

#### Teaching Objective:

To show the growing influence of the Roman church and the effect of the disintegration of the Roman Empire upon the churches.

#### Suggestions on teaching procedure:

##### Step 1.

Place on the blackboard an outline of the historical material to be covered. The following is suggestive:

#### Rome Opposes the Henoticon

- I. The disintegration of the Roman Empire.
  - A. Germanic invaders (Goths and Visi-Goths) swept over the western empire. Rome fell in 476.
  - B. The Vandals overran North Africa.
  - C. The eastern empire was threatened by the Persians.
  - D. The invader destroyed the control of the Roman emperor over the church in those areas conquered.
  - E. In turn the invader left the church alone and in time was conquered by Christianity.
  - F. The Christian religion, though terribly divided, held the empire together.
  - G. After the fall of Rome, Constantinople became the seat of the Roman Empire.
- II. The effect of the breakup of the empire upon the church.
  - A. The pope (bishop of Rome) became freed from the domination of the emperor at Constantinople.
    1. The emperors could not enforce their depositions.
  - B. The pope urged all bishops to remain devoted to the Council of Chalcedon and vigorously opposed the *Henoticon* which was a compromise.
  - C. Pope Felix excommunicated Acacius, patriarch of Constantinople.
  - B. The Acacian schism (484-518).
    1. Acacius, supported by the emperor, Anastasius, defied the pope at Rome.
    2. A decree of the emperor imposed the *Henoticon* on all Christian subjects of the empire.
    3. Anastasius refused to accede to the conditions set by the pope for union.

- C. The Emperor Justin, who succeeded Anastasius, was a zealous Catholic.

1. What "Catholic" had come to mean.
2. A council called.
  - (a) Recognized four previous councils—Nicaea (325), Constantinople (381), Ephesus (431), and Chalcedon (451).
  - (b) Re-established communion with church at Rome.
- III. The increasing prestige of the bishop (pope) of Rome.
  1. Western emperors had forced other bishops to appeal to Rome.
  2. Edict of Theodosius II defined Catholicism as being in communion with the churches of Rome and Alexandria.
  3. The church at Alexandria lost its influence when the Vandals overran North Africa.
  4. The acceptance of Leo's "tome" gave prestige to bishop of Rome.
  5. Pope Celestine lays first claim (431) to be "the successor and holding the place" of Peter.

##### Step 2.

Following the outline bring out by question and comment how the power of the church at Rome increased.

##### Step 3.

Induce discussion by using such questions as the following:

1. In the struggle of the various churches for power what factors favored Rome?
2. What factors caused the church at Alexandria to lose its leadership?
3. How did the fall of Rome to the Germanic hordes actually increase the power of the church at Rome?
4. When was the first claim made by a pope that he was the successor of Peter? Why wasn't this claim made by earlier bishops of Rome?

##### Step 4.

#### The Summary

Briefly summarize the findings of the class hour. The following ideas should be included:

1. The invasion of the Roman Empire increased the reliance of the people upon the churches.
2. The churches became bolder in their announcement of doctrines, especially in those areas beyond the reach of the Roman emperor.
3. Schisms, such as the schism of Acacius, were unavoidable as there was no way to enforce unity.
4. During this period we find the first announcement of a pope of Rome that he is the successor of Peter.

##### Step 5.

#### Assignments:

1. Arouse general interest in the next lesson by leaving with the class a challenging problem, such as the following:
  - a. Who was Justinian? What effect did he have upon the Roman Empire? Upon civil law? Upon religious law?

## 2. Special Assignment:

- a. Have a quorum member come prepared to discuss the importance and effect of the "Code of Justinian."

## Lesson XXIX

### JUSTINIAN AND THE CHURCH

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XXIX.

#### Teaching Objective:

To bring the quorum members to an understanding of how the pope at Rome rose to a position of dominance among the Christian churches.

#### Suggestions on teaching procedures:

##### Step 1.

Place on the blackboard an outline of the historical material to be covered. The following is suggestive:

#### Justinian and the Church

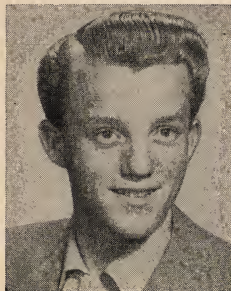
- I. The formula of Hormisdas, bishop of Rome.
  - A. The Emperor Justin invited the bishop of Rome to send legates to Constantinople.
    1. Effort to unite the church.
    2. Legates brought a formula of faith from the pope.
  - B. Nature of the pope's formula.
    1. Claimed succession to Peter.
    2. Condemned the monophysites.
    3. Accepted Leo's "tome" and the Council of Chalcedon.
    4. Promised in all things to follow Peter.
    5. Requested those who had separated themselves from communion with Rome to be effaced from the diplics (equivalent to excommunication).
  - C. The formula accepted.
    1. By the Emperor Justin.
    2. By the patriarch of Constantinople.
    3. By the bishops in Constantinople.
    4. By the heads of neighboring monasteries.
  - D. Brought an end to the schism of Acacius.
  - E. Formula rejected by churches in Egypt, Asia Minor, and Syria.
- II. Justinian.
  - A. Unified the empire.
    1. Reconquered territory in North Africa, Italy, and Spain.
    2. Restored civil order.
  - B. Codified the laws.
    1. Civil code.
    2. Religious code.
      - (a) Enacted Christian doctrine into law.
      - (b) Acknowledged leadership of the Roman church.
      - (c) Proclaimed the dominion of the empire over the church.
      - (d) Heretics to be put to death or have estates confiscated.
  - C. Justinian, the final judge of true doctrine.
    1. Gave final interpretation in case of doctrinal disputes.

(Concluded on page 539)



# The Presiding

## Ward Teachers Urged to Teach by Example



KENT GARNER

(Following is an address delivered by Kent Garner during a recent quarterly conference of the Ben Lomond (Utah) Stake. Bishop Carl W. Buehner of the Presiding Bishopric represented the General Authorities of the Church.)

**L**ATTER-DAY SAINTS have been taught that no greater responsibility can rest upon any man than to be a teacher of God's children.

As a ward teacher, I ask myself—"Do I believe and practise the things I attempt to teach, to the extent that my testimony in action, as well as in word, will radiate from my being, as I enter the homes of the members of my ward?"

How can I emphasize the virtues of truth if I am guilty of finding fault with my friends and neighbors, or if they know that I have taken advantage of a brother in the cowardly manner of criticizing or belittling him, for my own deceitful, selfish gain, or that I look for the worst in my friends, and talk about them behind their backs when they are not there to defend themselves.

Shall I be able to encourage those whom I visit to observe the Sabbath day and keep it holy, if I spend the day at the movies, the ball game, or use it to catch up on odd jobs I neglected during the week?

Can I effectively accept the challenging responsibility of a ward teacher to "... see that the church meet together often . . ." (D. & C. 20:55) especially in sacrament meeting, if when the meeting convenes, I am not among those present?

How can I give encouragement and teach repentance to those who, in weak

moments, have yielded to the tempter, if in my own life, I have not known the meaning of repentance of my own imperfections?

How can I say impressively, "Thou shalt love thy neighbour as thyself," (Matt. 19:19) if I do not contribute to the love in my own home or if I have no tolerance for the weakness of others?

Is it likely that I shall influence people to be forgiving, unless I forgive those who have trespassed against me?

Is it possible for me to convert my neighbors to the law of tithing, if I am not strictly honest with my heavenly Father in the payment of my tithes?

How can I teach obedience to the Word of Wisdom, if at home, I am a strict observer, but at the café or in society, I consider it smart to take a cup of coffee, or while out with the boys, I feel justified in taking an occasional cigaret?

How can I consistently say to my associates, "Be ye clean," if I fail to keep my moral standards at the safe level?

How can I inspire all members to do their duty if I do not practise what I preach?

Most of all, how can I expect my heavenly Father to be with me in the performance of my ward teaching duties, if I do not merit his companionship through my own righteous living?

I pray the Lord will give me strength to follow Paul's admonition to the youthful Timothy, "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. 4:12) that I might teach as the Master taught, that my light may so shine that they who see my good works shall glorify my Father which is in heaven.

## Aaronic Priesthood

### Speakers Should Respect Allotted Time

**T**HIS is not intended as a criticism but only as an observation with a suggestion for improvement.

An ordained teacher, assigned to speak six minutes in a quarterly stake conference, spoke twenty minutes. He used four stories in his address which obviously could not be presented in his allotted time of six minutes. Any one of the four stories would have been about right. Apparently, the young man had not been instructed to keep within his time limit but was left free to present as much material as he desired without respect to the time required for the presentation.

When speakers exceed their time limits, they are taking the time allotted to someone else. In a quarterly conference, the person usually denied his rightful share of the time, in such instances, is the visiting member of the General Authorities. This is particularly unfortunate.

When Aaronic Priesthood members are assigned to give addresses in any of our meetings and are given a time limit, leaders should so inform them and counsel with them to avoid their undertaking the presentation of more material than can be presented in the suggested time.

#### Bishops

Have you ordered your supply of the new handbooks for leaders of Aaronic Priesthood under 21?



### SOUTH BOX ELDER (UTAH) STAKE SCORES 21 PERFECT ATTENDANCE RECORDS

Twenty-one Aaronic Priesthood members established a perfect attendance record at priesthood and sacrament meetings during 1952.

Left to right, with number of years qualifying: First row: Kay Pierce, 4; Reese Quayle, 5; Phillip Oyer, 1; Clinton Jeppsen, 1; Keith Dixon, 1; Darwin Halling, 1. Second Row: Dean Jeppsen, 1; Richard Thorne, 1; Jerry Meservy, 2; Scott Grover, 1; Reed Goldsberry, 1; Thomas McIntire, 3; Brent Horsley, 1; Kent Hunsaker, 1; Dennis Sheffield, 1.

Third row: Mark Kunzler, 1; Wynn Parker, 1; Wallace Bunell, 3; Robert Jensen, 3; Curtis Larsen, 3; Roland Jeppsen, 2.

THE IMPROVEMENT ERA



# Bishopric's Page



Prepared by Lee A. Palmer

## Challenging Record



WAYNE LEONARD SHARP

Wayne, now a priest, has attended every priesthood meeting, sacrament meeting, and Sunday School in the Rexburg First Ward, North Rexburg (Idaho) Stake, since he was ordained a deacon April 11, 1948.

## Follow the Program of the Church

BISHOPS, are you following the program as outlined by the Presiding Bishopric for the senior members of the Aaronic Priesthood? Have you visited personally the senior members of the Aaronic Priesthood of your wards? Have you set up committee and quorum organizations as counseled? Do you hold the ward Aaronic Priesthood meeting during the second week of each month as instructed? Do you hold regularly the monthly ward Aaronic Priesthood leadership meeting as outlined? Do you check carefully and report accurately the activities of these brethren and their leaders?

Follow the program of the Church. To do other than this is to match your judgment against the leaders of the Church whom God has chosen to direct his affairs upon the earth. To take exception to their counsel is to take upon yourselves the responsibility for possible failure. To follow carefully their directives is to relieve yourselves of

blame should expected results fall short.

While your individual ideas may be very commendable and it is usually easier to evaluate your own ideas above those of others, to use them in place of the recommended program of the Church will bring about disunity, discord, and confusion. They should be used to supplement the program of the Church, not to replace it. Don't be one to say, "They don't understand our situation. This was meant for others, not for us."

If you feel that you have suggestions of merit, present them for the consideration of those who are called to decide and let their decisions be your call to action.

## YALECREST WARD, BONNEVILLE STAKE FIRST TO QUALIFY FOR WARD AARONIC PRIESTHOOD AWARD

Sixty-nine percent of all Aaronic Priesthood members 12 to 21 in the Yalecrest Ward, Bonneville (Salt Lake City) Stake, qualified for the individual Aaronic Priesthood award to tie their ward with one other for first honors in earning the ward Aaronic Priesthood award for 1952.

This belated photograph is published to honor this large group of Aaronic Priesthood bearers who follow the efficient leadership of Bishop Alfred B. Smith and his counselors, Walter G. Koplin and Alton H. Sorenson, and their associates.

### REPORT ON AWARDS ISSUED

During the first five months of 1953, the Presiding Bishopric approved and issued awards for 1952 as follows:

	Priests	Teachers	Deacons	Total
Individual Aaronic Priesthood Awards	2567	3614	7144	13,325
Stake Awards		Branch Awards	100%	Seals
4	217	28		1068



## GRANDMA PARKER'S RING

(Continued from page 517)

then placed firmly on the ground. "This is a man's work. So while I'm around we'll have no girl messing things up." Richard gave her a broad wink and pushed her playfully toward the white farmhouse.

Lennis' heart caught in her throat as the receding rays of sunlight glistened darkly on his nobly shaped head. He was so clean-looking and had all the culture and polish that a newly returned missionary should

have. Why couldn't he see her as something else besides a child? "At least he concedes that I am a girl!" she fumed as she pranced along the flower-bordered walk that led to the tree-shaded house.

Lennie bounced up the broad back steps two at a time, and on entering the spotless kitchen she slammed the screen door loudly behind her.

Mrs. Allrich turned questioning eyes to her daughter and arched her brows in surprise as she noted the

deep scowl of unhappiness on Lennie's pretty face. "What's the matter, Sister? Aren't things going well with you?" she asked tactfully.

"Oh, it's—it's that Richard Parker! He makes me so furious!" Lennie cried heatedly.

"Really now, I've always thought of him as one of the nicest young men I know. What could he have possibly done to upset you so?"

"It's not what he did! It's the things he said! Calling me a youngster! I think he's mean; he has no chivalry at all!"

"On the contrary, I think he is most chivalrous. Chivalry today really means nobility of thought and goodness of character rather than rushing to the aid of maidens in distress as it did in the days of King Arthur. I'm sure that poor Richard possesses all the necessary attributes.

"Oh, Mother, you don't understand! Just look at me! To think he'd have to catch me looking like something that had been found on a scavenger hunt!"

"I think perhaps I do understand," replied Mrs. Allrich thoughtfully, a new light dawning in her intelligent, hazel eyes. "How about a nice bath and doing something about your hair?" she added in brisk afterthought.

In the sanctity of her room, Lennis scanned herself critically in the full-length mirror, and in all honesty she had to admit that the jeans, braids, and flat shoes made her look slightly less than juvenile.

\* \* \* \* \*

That had been on Tuesday; now it was Saturday night. Richard was picking up Rodney for a double date for the weekly church dance. Of course there would be Julie Lasson and the provocative Katie Jones. Rod and Lennie were each in their respective rooms getting ready for the night of fun and frolic when Lennie heard her mother admit someone into the living room. Thinking that it was Frank Dawson, her current date, she grabbed up her white wool stole and hurried out to greet him, her green organdy swishing saucily about her legs. On parting the draperies to their homey living room, she stopped short, her fingers fluttering at her throat. For there stood, not the expected Frank, but a very handsome Richard Parker.

THE IMPROVEMENT ERA



## Is This Your Home?

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*Brigham Young University*

PROVO-UTAH



"Oh I thought you were someone else," she gasped helplessly. "Rod—Rodney will be out in a sec."

Richard blinked his brown eyes, shook his head in mock confusion, and cried in a low voice of feigned disbelief, "No, it's a mirage! This can't be the little Lennis Fay Allrich of the pigtailed and skinned knees. Why, it isn't possible!"

Lennis could see, though he was clowning, the admiration written on his countenance was real, and a wild new hope fluttered momentarily in her breast. Her mirror had told her she looked more than pretty this evening, so her blue eyes met his confidently. "For your information, Mr. Parker, this woman is now a lofty sophomore at the university. Time marches on, you know!"

"Not really!" The disbelief in his voice was now genuine, and there was a newborn awareness in his eyes.

#### THE SEEKER

By Elaine V. Emans

*She sought by every means  
she knew  
To reach the dear, en-  
chanted place  
Of being grown-up, going  
through  
Her teens, impatient, and  
apace.*

*But now she knows the sober  
truth  
That her enchanted land  
was youth,  
And constantly attempts to  
learn  
Some route by which she  
may return.*

Just then Frank arrived to claim her, and the spell was broken. With as few formalities as possible he whisked her away to the dance in his prized jalopy.

Lennie danced lightly with her partners, making a show of having a good time. But as if by an invisible magnet her gaze was repeatedly drawn to the entrance of the recreation hall. Presently her vigilance was rewarded. The long awaited foursome all but sailed through the wide door—Rod with his precious Julie, and Richard sporting the willowy Katie Jones on his arm.

In spite of her high heels, Lennie felt virtually sawed-off at the sight of Katie, and she wished savagely that her long dead grandmother, whom everyone said she, Lennie, was an identical replica of, had been a tall, stately girl.

"Ah-ha," sang out Sue Peterson, who with her partner was dancing very close to Lennie, "do you suppose it will be our fair Kate who inherits Grandma Parker's diamond ring?"

"Grandma Parker's ring?" Lennie turned startled, questioning eyes to

Frank Dawson.

"Haven't you heard about Grandma Parker's ring?" asked Frank nonchalantly.

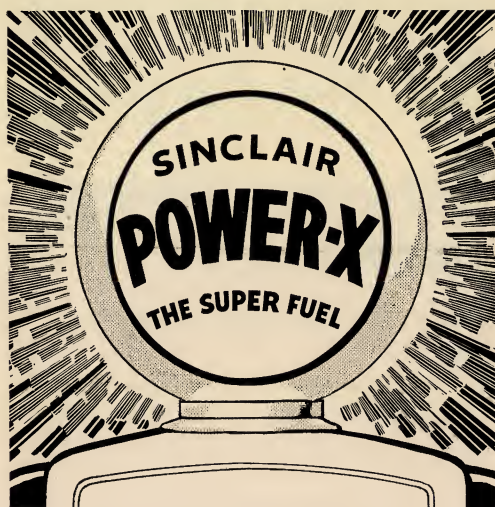
"No."

"On Richard's return home his grandmother gave him a priceless old ring to give to the girl of his choice. I guess the old girl wants him to get married. I suppose he's old enough."

"Yes, Frank, but about the ring?"

"I understand it's a handmade antique of rare beauty. It's been in

(Concluded on following page)



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## GRANDMA PARKER'S RING

(Concluded from preceding page)  
the Parker family for generations."  
"Really!" and an antipathy for Katie Jones gripped her being. With difficulty she quickly dispelled this feeling, for in her heart she knew that Katie was a fine girl.

"Yes," continued Frank, "some king of Siam gave it to one of the Parker men. There is some hocus-pocus about the giver being inspired to give it only to a girl he can cherish

forever. Pure superstition, of course. "Of course," agreed Lennie affably, keeping her emotions well in rein.

Very soon Richard claimed her for a dance, and she felt herself drift off into space on the proverbial pink cloud. This was her very first dance with the boy she had secretly loved since she was a little girl, and it excelled her wildest expectations. It was as if she anticipated his slightest

move and followed through with the grace of a professional. In the course of the evening he was her partner for three more dances.

"Could I ask for more?" breathed Lennie, a feeling of reckless felicity engulfing her small person.

She could, indeed, for as they were leaving the floor after their last dance together, Richard stated very simply, without any artificial finesse, that if it suited her, he would like very much being her escort to next Saturday night's dance.

Lennie found mere words were not adequate to voice her assent, so she nodded her head wonderingly and searched deep into Richard's eyes.

That was the beginning, and the fleeting summer months saw Lennie and Richard as constant companions. At church, on picnics, at parties and dances they made a delightful twosome. Richard had completely forgotten that he once regarded the petite Lennis as his best friend's little sister, and no more. It seemed incredible that she had not always been the fresh, glowing symbol of womanhood she now was in his eyes.

It was a soft, warm night in late August. A big, yellow harvest moon had put in a premature appearance bathing the entire valley in its mellow light. Richard turned his car expertly into the Allrich driveway, the nervousness he had felt all evening still his close companion. Lennie had wondered vaguely about his seeming unrest but had not attached too much importance to it.

He stopped the car abruptly and turned to Lennie, his strong face serious in the moonlight, fumbling helplessly in his coat pocket for some object. "Lennie," he whispered softly, then made no other move.

"Yes, Richard," she encouraged.

"Oh, Lennie darling, I want you to have Grandma Parker's ring," and as he held it up for her to see, it winked beckoningly to her. "It's a very good ring," Richard gulped on. "It's hand-carved, and the diamond is a whole karat. You're a little like Grandma, so I'm sure it will fit."

"Oh, Richard," cried Lennie tremulously, unshed tears brightening her blue eyes. "I don't give a hoot about Grandma Parker's old ring. It's you I care about! If you are proposing, the answer is yes and I'll be beholden to wear it, I don't care how old it is!"

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## Private Page of the Mormon Battalion

(Continued from page 513)

at the far edge stood a fine young buck, proud, with head erect, staring at him. Unable to quiet the rapid hammering in his chest, Bill snapped the rifle to his shoulder just as the buck exploded into movement. The shot caught him in mid air. He crumpled to the ground before he could complete his second leap. Bill grinned. This was something he understood. He walked to the fallen deer, thinking that this was the manner in which the events of life struck you, suddenly and without warning.

Minutes passed before he finished preparing his kill. Then, hoisting the small buck to his shoulders he gave his attention to the faint game trail which led along the bank of the stream. He walked silently, except for a low whistle. The sun was lowering in the west. The bone-touching chill of evening was beginning to replace the afternoon's warmth. As always the camp seemed chaos when he came into the area, but as if by a miracle the confusion quickly settled into the routine of an army post.

He walked over to the mess tent. Unceremoniously he dropped the deer to the ground and flexed his shoulders.

"There he is, Sarge. Save a steak for me." Sergeant Collins looked down at the deer, pleased at what he saw.

"Fine, Billy. A nice tender steak. We always have the best meat in the battalion." Bill smiled, knowing it was true. Collins made him feel good. He raised his hand in farewell and walked off, peeling the coat from his back as he went. He hung it over an arm.

Shouldering the flap of his tent, he stepped inside. The other men were busy spreading blankets. Higgins looked up. He nodded.

"Got 'im, I hope," he said quietly. "Yep. Upstream a ways. Young buck." Bill smacked his lips. Three days without fresh meat was a long time. He wanted to talk with Higgins about his father but held his tongue. Resentment showed in Mathewson's face as he pointed to Bill's box in the center of the tent.

"There are your things," he said. "I notice you never get back till camp is made."

JULY 1953

Bill's eyes narrowed, looked Mathewson up and down. He ignored the remark and turned to an empty space in the far right-hand corner of the tent, taking his blanket roll from Higgins. With an efficiency born of long practice, he spread his blankets into a neat tight bed. Then, gathering his coat, he walked the short distance to the stream, rinsing the coat time and again in cold water until the last trace of blood was gone.

Mess was being served when he got back to the battalion area. He hung

his coat on a nearby brush to dry and took his mess kit from the box of personal belongings inside the tent, leaving the top open in his haste. With a strong appetite he attacked the meal, eating by himself, his thoughts heavy, pretending unconcern at the glances turned his way. After washing the mess kit, he strode stiffly toward his tent, with black brows drawn down, lips tight. He felt the sweat in his palms, wiped them on his trouser legs.

The flap on the tent was drawn

(Continued on following page)

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HELPS WHEN  
YOU SEE  
UTOCO-LAND  
THIS SUMMER**



### New Free Booklet "Highway Adventures"

This booklet proved so popular last year that we have published a new 1953 edition—even more complete than the previous issue. A copy is yours for the asking. You'll appreciate having this in your car—for suggestions on week end trips and vacations in Utoeco-Land.

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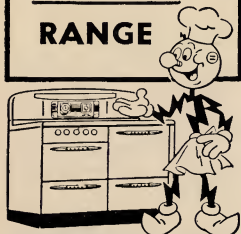
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## PRIVATE PAGE OF THE MORMON BATTALION

(Continued from preceding page)

aside, letting in the last light. He stepped inside. The other four were already there. Only Max looked at him. There was triumph in his eyes. He rose to his feet, inches shorter than Bill.

"I just heard," Max said. "All day long everybody knows but me."

Bill said nothing; It must have been Smith's orderly who talked, he thought.

"And keep your stuff away from

my bunk," Max instructed. He spun, kicking the open box of Bill's personal things, scattering them halfway through the tent.

Instinctively Bill clenched his fists. Releasing the anger and resentment which had grown in him, he hit Max on the mouth. He hit him again. Max folded up, half on his own blankets, partly on Bill's. Sick inside now, forgetting the others in the tent, Bill reached down and helped Max to his feet.

## Nothing New About Mothers?...

*Richard L. Evans*

ONE might search and ponder long without finding anything new to say concerning mothers. But need there be anything new? To say that there is nothing new is not to say that some things should not be said again. Appreciation, deserved praise, assurances of love need often be expressed—for either gratitude is a living thing, like music being heard, or it is a dead thing, like music that is heard no more. One cannot be long sustained by yesterday's song (nor yet live long on yesterday's nourishment). It is the song that now is being sung, the music that now is being heard, the strength that now sustains us, the gratitude that now we feel (and somehow now give evidence of) that is the living thing. And as to mothers: gratitude for them is one of life's precious privileges—for there is no act of kindness, no hour of service, no loving thought, no office of hallowed motherhood that does not deserve acknowledgment in some sweet way—not always in audible utterance but in a loving gesture, a welcoming kiss, the sharing of a confidence, a little help, an understanding heart. These things, and much more, are the due of mothers—not for some far future time, but now while they are with us. Mother's Day is the reminder of some things that cannot be replaced or fully appraised or appreciated, and which can only partly be repaid by a gratitude that shows itself each day as a present, living part of life. Is there nothing new about mothers? If not, neither is there anything new about spring, or about love, or about the goodness of life or of living. It isn't the newness of things that we need, but the solid, satisfying things that endure—like the love of mothers, like their service, like their sacrifices, like their willingness to give their lives that we might live; like their presence when we come home—like the emptiness we feel when they are no more there. Then we know that gratitude should be—always—a thing that somehow shows itself as a song that now is being sung.

*"The Spoken Word"*

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, MAY 10, 1953  
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He kneeled down, collecting in his hands the notes and letters and pictures which had fallen across the tent, pictures of his family before the Caldwell County trouble, notes on sermons, other papers.

He looked at the last family pictures they'd had drawn. How beautiful his mother was! A wave of longing for her overwhelmed him. Reluctantly he laid the pictures in the box. Glancing down at the assorted papers, he began silently to straighten them out. One of them caught his eye. "The brethren in the battalion," it said, "must live the gospel. If they will do this, refraining from card playing, from profanity, and the like, then they shall prosper. Neither shall they be called upon to shed blood."

Interested now he looked at others. Another one said, "The battalion men must have faith that all will be well with them and their families. Faith in themselves, but always a constant faith in God, our Eternal Father."

Bill frowned. Is this it, he thought. Pa is my family. Is this the answer I need? At once he knew, and a great weight lifted from him. Still, knowing it was the right answer, he felt sad.

He looked up. Mathewson now lay quietly on his blankets, watching him, saying nothing. A small trickle of blood ran from his mouth. Bill felt ashamed.

"I'm sorry, Max. Everything pressed me."

"My fault . . . pushed you to it. Reckon I packed a grudge," Max said. He smiled.

Bill left the tent, traveling swiftly. It was already dark. Once he stumbled, not caring. He saw a shadow outside his father's quarters. He knew who it was. The words streamed from him jumbled up. But his father knew. He threw his arms about Bill. In the darkness it was all right to let go.

"You're my boy, Bill. I knew what you would decide," he said fondly.

"Why make me, then?"

"You had to find yourself, Son. You had to know, too. I reckon, Bill, your mother is mighty proud of you tonight."

"I hope she is," Bill said. "I sure do hope she is." And he grinned at the infinite darkness stretching beyond his father's shoulder.

JULY 1953



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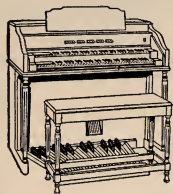


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## It's All In The Game

(Continued from page 493)

heart with the will and determination to win in a clean, unselfish manner" . . . "Hale represents the best in young American manhood. He is modest, quiet, a tireless worker, and a gentleman. He sets an outstanding example on and off the court."

A two-column picture was repro-

duced in the *Cavalier*, showing the plaque being presented Edward by the commanding officer, Major General Trudeau.

The division comprises 20,000 men, which makes the award one of great significance. Moreover, to have been given the award by such an overwhelming vote is almost incredible. The team was brought to

## "The Time of Your Life!"

Richard L. Evans

AS YOUNG people face the future, no doubt there are some who suppose (and some who sometimes say) that they would rather have been born to some other time, that they would rather have lived in some other day—which is partly understandable, because troubles with which we are closely acquainted seem so much worse than troubles with which we are not closely acquainted. But you who think you would have chosen another time of life, suppose you tell us when you think you would rather have lived: Would you wish to go back to ancient empires with slavery and superstition, with conquering armies and captive peoples? It has such a modern sound but without the modern conveniences! But this, perhaps, is too far back. Perhaps you'd rather have lived "when knighthood was in flower." If your information is based on fairy tales and fiction, perhaps you would, but if it is based on document and fact, perhaps you wouldn't. Sincerely we think you wouldn't like to have lived in those days. But should you decide to go back there, leave your finer senses and common comforts behind, for you will surely find them out of fashion, and leave behind, especially, your love of liberty—for it was not a time of free men. But maybe you would choose to share your lot with our pilgrim and pioneer parents. Much of what we have we owe to them. But would you like to face the bearing and rearing of children without the possibility of medical help, whether you needed it or not? Would you like to be old in your thirties, as pioneer mothers often were; and make every shred of cloth and clothing, and wrestle with nature for the sustenance of every day? They were days of courage, conviction, and accomplishment—but would you rather have lived then? We know you could name a long list of things that you wish were not a part of the present picture. But that would always have been so. And never, we think, would you find back there more that *could* make people happy than you now see before you. Of course there are many things you would not change about your time of life, and rightly you hope for a heaven on earth that would bring together all the good of all the ages. But if you had to change *all* you now have for *all* you could have had at any period in the past, you wouldn't go back—unless we are much mistaken. So be grateful for living now, and don't feel too sorry for yourselves. Make the most of what is good, help to change what is bad, and thankfully live "the time of your life!"

"The Spoken Word"

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, MAY 17, 1953

Copyright, King Features



Camp Meade to play for the all army championship. The fellows won one game and lost two. But himself stated, while enjoying a brief furlough home before reporting again for army duty: "I was able to travel in the East and see the Church historical points of interest."

Ed Hale played for the M Men team of the 20th Ward (Salt Lake City) before he entered Brigham Young University where he played two years for the Cougars, prior to going into the service. His wife, Dorothy Petterson Hale, has backed him all the way in his activities, and Ed has rejoiced in the young son who greeted him upon return to the States.

## Melchizedek Priesthood

(Concluded from page 509)

2. Enforced his interpretations by edict.
3. Considered himself appointed of God.
- D. Introductory additional pomp and ceremony.

### Step 2.

Following the outline, bring, by question and comment, the historical picture before quorum members.

### Step 3.

Induce quorum discussion by use of such problems as the following:

1. If the primacy and infallibility of the see of Rome had always been recognized, why had Rome played so insignificant a part in the settlement of the early religious disputes?
2. Why did it take five hundred years to formulate such a formula and another thirteen and a half centuries to ratify it fully?
3. Discuss Harnack's statement that the political control explains the religious development of the period.
4. What facts indicate that Justinian did not himself recognize the infallibility of Rome nor her administrative authority?

### Step 4.

Briefly summarize, emphasizing the following:

- a. The pope or bishop of Rome did not receive the full support of the empire until Justinian in the sixth century.
- b. Even then churches in Egypt, Asia Minor, and Syria had to be forced to subscribe to Rome's leadership.
- c. The emperor still considered the empire above the church.

### Step 5.

Assignments:

1. Arouse general quorum interest in the next lesson by leaving with the members a problem, such as the following:
  - a. With Justinian's great desire for empire and church unity will he be able to hold the eastern churches to Roman orthodoxy? Read your text, Lesson XXX, for an answer.
2. Special Assignments:
  - a. Have a quorum member come prepared to discuss the influence of Theodora over the Emperor Justinian.

## the ringside seat

An atomic bomb is exploded in the desert in London the pomp and ceremony of the coronation excites the world. . . In Korea guns blaze over possession of a hill with a number . . . and in the Intermountain Empire the best informed people in America read detailed accounts a few hours later in The Salt Lake Tribune! Pride in objectivity, painstaking care in covering every important event, and vigilance in fair and impartial reporting are cherished tenets in producing each day's issue of

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Clarence L. West, Manager

# Today's Family-

IRIS PARKER  
Editor



Elvon W. and June C. Orme

## *Know Your L. D. S. Cooks*

**F**OOD in Australia is an adventure. It is hospitality at its best. In the "land down under" you will find the graciousness and charm of the British combined with a "new world" bounty and generosity.

Anyone who has traveled in a British country will remember it for its toasted crumpets, its steak and eggs, and especially for its puddings—plum puddings, currant puddings, and most of all, for its Yorkshire puddings. Here is my favorite recipe for this delightful roast beef accompaniment.

### *Yorkshire Pudding*

$\frac{7}{8}$ cup flour	2 eggs
$\frac{1}{2}$ teaspoon salt	$\frac{1}{2}$ cup water
$\frac{1}{2}$ cup milk	

Preheat oven to 400°. Sift flour and salt into a bowl. Add milk and beat well. Add well-beaten eggs. Add water and beat thoroughly. Pour batter into quart-size, hot, oven-proof dish which contains about  $\frac{1}{4}$  inch of hot beef fat drippings. (Individual muffin tins can be used.) Bake for about 20 minutes at 400°. Then reduce heat to 350° and bake about 10 minutes longer. It should be lightly browned and crusty when done. Serve with roast beef.

(I found that cooking the batter separately instead of cooking in the same roaster or pan with the meat made a lighter and fluffier pudding, and mine was popular even in Australia.)

**T**HE fruits of Australia provided another outstanding adventure in good eating, as one looks back over the years. In traveling from north to south and east to west, over a continent as large as the United States, the welcome invitation, "Let's have a bit to eat" was like a refreshing breeze. "A bit to eat," with a cooling drink, was always welcome on a hot afternoon about 3:30 or 4:00. One of the most memorable of the Australian drinks and one we serve often here at home is called "fruit cup." I recall taking a thermos of this refreshing beverage with us when crossing the hot Nullabar Plains between Adelaide and Perth by rail. The unusual flavor of this drink can be attributed to mashed banana and powdered ginger.

### *Australian Fruit Cup*

Take the juice of 2 or 3 lemons. Combine with the juice of about 6 oranges. To this add any juice from your refrigerator (we like plum juice from canned plums; raspberry, cherry juice, etc.) Mash or whip until foamy

### EDITOR'S NOTE

In this and some future issues of the ERA we plan to feature some of our L.D.S. women who are noted for their fine cooking. We are happy that they will share with us some of their favorite recipes, garnered from experiences and travels.

June C. Orme, who this month tells us of some of her favorite Australian dishes, is the wife of Elvon W. Orme, who presided over the Australian Mission from 1941 to 1945. She is the busy mother of three children, serves on the Bonneville Stake (Salt Lake City) Relief Society board, and still finds time to dispense her own delightful brand of hospitality.

## AUSTRALIAN FAVORITES

*by June C. Orme*

2 or 3 bananas. Combine all this. Make a simple syrup (1 cup of sugar to 1 cup of water) to which has been added  $\frac{1}{4}$  to  $\frac{1}{2}$  teaspoon of powdered ginger. Add syrup to suit your taste and more water, if you wish. Serve very cold, of course. We put finely crushed ice in ours; and we even peel a cucumber and put the peeled spiral of cucumber rind in the jug. You know—"cool as a cucumber"!

When visiting in an Australian home and this drink was served on a hot summer day, an amazing combination was sometimes offered in the way of "sweets"—delicious and high in energy, too. It consisted of a plate of buttered scones (in Australia scones are similar to our baking powder biscuits—if you serve them make your usual biscuit recipe a bit richer and sweeter) and strawberry jam and a bowl of whipped cream. Spread biscuits with jam, and top with whipped cream. Does it sound heavy? Try it—it's delicious.

One of the desserts we enjoyed most in Australia was "Gingered Pears." Perhaps one reason this dish became a favorite was because we were introduced to it in such delightful surroundings—at Hadley's Hotel in Hobart, Tasmania. Here are the simple directions for preparing this exotically-seasoned fruit dessert.

THE IMPROVEMENT ERA



## Gingered Pears

Pare, cut in halves, and core pears. Place them in a baking dish. Sprinkle them with sugar and dust with powdered ginger. Add a small amount of water to the baking dish—about one tablespoon for each pear. Cover them closely and bake in a moderate oven (350°) until tender—about one hour, depending on ripeness of pears. Serve warm, with whipped cream. The ginger is a change from the usual cinnamon and gives an unusual flavor.

At Hadley's the pears were baked whole and were neither peeled nor cored—just gingery and topped with whipped cream, of course. When they come in season in a few months, you might want to experiment with several different varieties to see which you like best for baking.

Canned pears may be substituted for the fresh fruit. They will not need more sweetening. Just dust with ginger and heat in the oven with some of the juice.

ONE thing we find in Australia is that each cook's best dish is as individual as the house she lives in. An outstanding cook "down under" does not cook by recipe, but adds a bit of this seasoning or that. She alters and experiments like the true artist that she is, until the dish is her own individual creation—and each time she prepares it, she gives it her critical "test by taste." She is generous in sharing her recipe with you, but it will fall short of its original delectable goodness unless, in you, there is also something of the artist.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Make dainty carrot flowers to garnish meats or salads. Slice carrots crosswise, very thin. Then make six quick cuts from outer edges to center core, like the spokes of a wheel. Place in ice water and let the petals curl apart.—Mrs. A. A., Salt Lake City, Utah.

For cutting buttonholes in heavy material, use a razor blade. Mark the place to be cut, then place material over an old magazine and cut right through the paper. Result is a sharp-edged, perfectly straight buttonhole that will not ravel as easily as one cut with shears.—Mrs. R. M., San Francisco, Calif.

Cover a stiff cardboard neatly with aluminum foil and use as a carrying plate for the cake you take to a food sale or picnic.—Mrs. R. E. L., Jane, Mo.

A safety hint. Paint your rake handle with black and white stripes. If it is left lying on the grass, no one will stumble over it.—Mrs. W. H. B., Marquette, Mich.

JULY 1953

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**They're Better Looking**—Fact is, they are so good looking gardeners are keeping them where they're handy for even a couple minutes gardening, rather than hiding them away in the garage. The handsome black and white grained handles and modern finish tool heads blend right in with informal Western living.

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*Care for Your Wedding Dress*

## After the Wedding

**W**ITH the passing of another June, we may be certain that many a lovely bride is packing away for safekeeping one of the most prized of all her wedding treasures—her bridal gown.

It was the most extravagant wardrobe investment of her entire lifetime, from the point of expense and future use. She was a radiant, regal bride in her gown of satin or lace or starched chiffon, with its elegant train. But, back from the honeymoon, she looks at it, just a little sadly. It is far too lovely to be restyled, perhaps dyed, so that it may fit into her wardrobe. Fortunately the bride who has a young sister or a dear friend whom the dress may fit and who may wish to wear it at her wedding in the future.

Many a young woman thinks sentimentally of her daughter wearing the dress, perhaps twenty years later, as happily as she herself did this June 1953. This is a charming, romantic custom and is one to be



encouraged. A wedding should be surrounded with all the tradition and sentiment possible. Especially those brides who marry in our temples for time and eternity should be reminded in every way possible of the sacred and lasting qualities of a marriage.

To the bride who wants to store her wedding dress, with the hope that it may be worn some day by a bride of another generation, we have some suggestions as to the care of the dress.

**THE IMPROVEMENT ERA**





First of all, the dress should be cleaned carefully by the finest cleaner you know. Pack the dress in a large box or hang it in an airtight bag. If you store it in a box, be sure that it is roomy enough so that the dress will not be crushed—and remember, you will be folding in a lot of tissue paper. It has been found that pale, powder blue tissue paper is best for packing a white dress; it seems to retard the yellowing process. Gowns of synthetic fabrics do not seem inclined to turn yellow; however, silks and fine organdies will, particularly if exposed to the air. Synthetic and cotton fabrics are naturally resistant to moths, but silk is one of their "favorite dishes," so if your dress is of pure silk, be safe and pack it in a cedar-lined box.

If there is room in the box for the veil, put it in, too. Bridal illusion should have a lot of tissue paper to protect it from creasing because it is so very delicate that it cracks. Imported bridal illusion is extremely fragile—almost as fine as a spider's web. Pack it, if possible, so that it will not have to be pressed, because the more it is pressed, the more it will tear.

If you insist on the romantic touch of sachet as you put your dress away, be sure that it is protected by a bag so that none of the oil or chemicals touch the fabric to discolor it.

Finally, when your precious wedding gown is folded away in its cloud of blue tissue, seal the box with glued sealing paper. It is important that the box or bag be kept airtight because the air will eventually soil and possibly permanently discolor the dress. Store it in a cool, dry place.

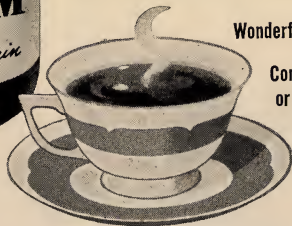
If all of these precautions are taken, your dress should be as lovely as it is today when another beautiful bride, perhaps in 1975, wears it to take those sacred vows.

JULY 1953



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by Iris Parker

**Y**OUNG men, young women in your teens: "Look well to this day, for it is life—the very life of life. In its brief course lie all the truths and all the realities of your existence—the bliss of growth, the glory of action, the splendor of beauty. For yesterday is but a dream and tomorrow is only a vision, but today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day."\*

Those of us who have lived those teen years look back on them with mixed feelings—of pleasure and regret. Many things we would do again exactly as before. Others we would change.

If I were in my teens again, I would begin each day with a prayer. I would ask the Lord's help even in the little things. I would thank him just for letting me live—for freedom, for health, and for my gospel birthright. I would do it early in the day when my mind was fresh and my love of life was full. I would begin each day with a smile, too—a smile for my loved ones whom I would not take for granted. And I would begin my day with a resolution—that my honor should not suffer though my school grades and my popularity might.

If I were in my teens I would decide, with a sureness, my goal in life. I would know that it is when the destination is uncertain that the beckoning byways might lure me from my path.

I would not be in a hurry to grow up, although I would not shirk the grown-up responsibilities that might come my way. I would develop at least one hobby for my solitary enjoyment—and I would learn to dance and swim and ski and skate. If I were a young man in my teens, I would go out for football, basketball,

softball, or track, but I would not neglect the studious things of life.

If I were a teen-age girl, I would be friendly and considerate without being affected and gushy. I would be true to my girl friends and respected by my boy friends. I would look on homemaking as the art that it is, and learn in my home and at school how to cook and sew and scrub and give to my person and my room that touch of order and cleanliness that is so delightful.

If I were a young man or woman in my teens, I would read a bit of sacred scripture each day—and make Christ's teachings vital in my life. And at the end of the day—in that blessed moment between prayers and sleep—I would look back on my day in peace, knowing I had applied to my life a gem of wisdom which I learned when in my teens: "Look well to this day, for it is life—the very life of life . . . yesterday is but a dream and tomorrow is only a vision, but today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."

\*Adapted from the Sanskrit.

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#### THE FIRST FORMAL

By Eloise Wade Hackett

**S**HE brushes and brushes and brushes her hair, For arranging her curls is an all-day affair.

Her fingertips bloom with spectacular tint, And the perfume she sprays on is more than "a hint."

The whisper of taffeta under chiffon Has been almost silenced by much trying-on.

But at last she is ready, each ruffle in place, New red on her lips, new joy on her face!

She has stars in her eyes as on gold-sandalized feet She takes her first steps down Womanhood Street.

THE IMPROVEMENT ERA



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## Enjoy Good Food in The Out-of-Doors

by Edna K. Pay

CHAIRMAN, SPORTS COMMITTEE, Y.W.M.I.A.

**J**ULY is the month for family picnics, for organized outings of your Mutual, Sunday School, or club, and for those spur-of-the-moment hikes when some of the neighborhood youngsters feel a yen to "go hobo." Don't curb your yearning for the glorious out-of-doors. Get into some comfortable jeans and thick-soled shoes, pack a lunch, and off you go.

"When do we eat?" is the one big question that goes with any kind of outdoor activity. Before that, of course, comes the problem, "What do we eat?" Simplicity is the keynote of any picnic menu; simplicity is also fundamental to its preparation.



A tin can stove, sometimes called a hobo or vagabond stove, is lots of fun to cook on. It is made from a number ten can. Anything that can be cooked in a frying pan can be cooked on a tin can stove. It is made by cutting a door in one side and punching holes in the opposite side for draft. A fire of small twigs is all that is needed to heat it. Two people can use a hobo stove. One does the cooking while the other feeds the fire. If you happen to be some place where you cannot make a wood fire, then candles will do just as well. Get a five or six-ounce can and cut two twelve-inch candles in half and put them in the can. Light the candles and place the tin can stove over them, and you are ready to cook. The following menu would make a delightful "cook-out":

Cheeseburgers	Pickles
Carrot strips	Dessert
Potato salad	Punch

When you use the tin can stove the first time, fry a strip of bacon, wipe off the top of the stove, and it will be ready to fry on.

Why not get the family together and have a "Tin Can Stove Cook-out"? Of course you won't want to have this type of picnic every time you venture into the out-of-doors. The youngsters, especially, just like to pack a lunch and go with the Scout pack or their neighborhood cronies for a day of fun in the canyon, the foothills, or the river bottom.

What to put in the lunch? First of all, take plenty, but a hiker doesn't want to be loaded down.

*Sandwiches* are a "must," of course. Take as many as can be eaten. Vary the fillings and, if possible, vary the kinds of bread. For fillings, have one meat, one vegetable (lettuce), and a third one sweet (jam). Moist fillings are better than dry. Spread fillings to the edges of the bread to prevent the filling from soaking into the bread.

*Fruit* is a good contrast to your sandwiches, and the kind that will quench thirst is especially desirable on a hike. Choose from oranges, apples, peaches, pears, tangerines, grapes, apricots. Dried fruits such as raisins, prunes, or figs are easy to pack and are high in energy.

*Raw vegetables* help moisten and add freshness to the lunch. Carrot strips, celery, and radishes will perk up any box lunch. Lettuce should



be washed and dried and then wrapped in wax paper and inserted in the sandwich when ready to be eaten. Tomatoes carried whole or in halves are a fine addition.

*Something sweet* (but not too sweet) gets a big vote from the youngsters. Plain cakes, cookies, a chocolate bar, a few nuts, or a few pieces of candy will be fine to top off the lunch.

Depend on juicy fruit and a not too sweet lunch to relieve thirst. As

THE IMPROVEMENT ERA



for water, watch out for drinking it "just anywhere." Take it with you if you are not sure of the supply you may want to use on the hike.

As you pack your hiker's lunch, here are some foods to avoid—those that

- are sticky or will get soft in heat.
- are very rich or soft like some cake frostings.
- are apt to get soggy, as pie or crackers with cheese on them.
- have little food value compared to their size, like bottled drinks or fresh grapefruit.
- will taste flat when warm, such as bottled drinks.
- do not carry well in pocket or pack, like a piece of cream pie or chocolate eclair.

It is very important that you give some thought to wrapping and packing after you've decided what's going in the lunch. Waxed paper, aluminum foil, and paper napkins are all good. Pack in individual small boxes such as candy boxes (preferably cardboard), and then these can be burned after lunch and need not be carried back. In packing, put the heaviest items on the bottom. Wedge paper napkins in between them so there is no room for shifting. Tie the package securely and leave a loop of string so that it can be tied to a belt or to a stick and carried "hobo" style.

There you are—ready to enjoy the glorious out-of-doors with good food!

## A Record of Achievement

(Continued from page 521)

Ward, South Los Angeles Stake, 511%; Walnut Park Ward, South Los Angeles Stake, 493%.

Group B Wards—Total Subscriptions

\*South Gate Ward, South Los Angeles Stake, 470; Manchester Ward, South Los Angeles Stake, 344.

## MISSION BRANCHES CITATION WINNERS

Group A Branches—Percent of C.A.M.

Saskatoon Branch, Western Canadian Mission, 1,650%; Deer Park Branch, Southern States Mission, 1,600%.

(Concluded on following page)

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## HALL'S REMEDY

Salt Lake City, Utah

## A RECORD OF ACHIEVEMENT

(Concluded from preceding page)

### Group A Branches—Total

#### Subscriptions

Washington Branch, Eastern States  
Mission, 54; Bridgeport Branch,  
New England Mission, 38.

Group B Branches—Percent of  
C.A.M.

New London Branch, New England  
Mission, 713%; Victoria Branch,  
Western Canadian Mission, 681%.

### Group B Branches—Total

#### Subscriptions

Cincinnati Branch, Great Lakes  
Mission, 208; Cambridge Branch,  
New England Mission, 169.

## A Wholeness of Life

Richard L. Evans

THE TOWER OF PISA has been famous for centuries because it has stood so long while leaning some sixteen feet off center. In this it is an exception—for most physical structures that have leaned that far have fallen and are no more remembered. Balance in life is one of the essentials of safety, of happiness, and of wholeness. Lack of balance has been the cause of more misery and mistakes than men can calculate. In academic activities, in professional pursuits, and in other occupations also, young people—most people—are mostly dealing with material matters. By the very physical necessities of life, by the fact that we must be fed and clothed and sheltered, many, if not most of us, are largely devoted to a consideration of physical factors. Our reading, our thinking, our living are largely along these lines. This is a day of specialization, and to "succeed" it seems that a man must know more about some things than he knows about others. He must be able to do some things better than he is able to do others. But specialization can be carried to a dangerous degree, and can lead to an educated illiteracy—an illiteracy which knows of some things to the latest letter of the law, and of other things too little—an illiteracy that could find itself on far tangents along narrow little lines. There are so many tangents that could take us far from the truth as well as those that could take us toward it, and for a wholeness of life we all need to temper our thinking, and to keep a balance in every avenue of every activity—with time and place for prayer, for acquaintance with the timeless truths of scripture, and thoughtfulness for the great eternal intangibles as well as for the things that we can touch. Every person is a composite being, with an immortal spirit within, and for a fulness of life we must feed the spirit as surely as we must feed the physical side. Tangibles we cannot take with us, but intelligence and love and spiritual qualities we can. And no matter what a person's particular pursuit, he should be ever aware of the need for a wholeness of life, for a wholeness of understanding—for balance.

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, APRIL 26, 1953  
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## The Purpose of Genealogical Work

(Concluded from page 509)

ing these ordinances "And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:19.) It would be sad indeed if we were sealed to the wrong ancestor through our negligence in obtaining proven records.

We are duty bound to our progenitors to seek out the information about them and have temple work done for them. The Apostle Paul said, "They without us should not be made perfect," and Joseph Smith, in discussing this same subject said, "God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him. . . ."<sup>35</sup>

I believe the Prophet Joseph Smith made the importance of genealogical work clear when he made these statements:

Hence the responsibility, the awful responsibility, that rests upon us in relation to our dead; for all the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—dreadful thought! . . . ."

"The greatest responsibility in this world that God has laid upon us is to seek after our dead."<sup>36</sup>

<sup>35</sup>Hebrews, 11:40.

<sup>36</sup>Smith, op. cit., p. 357.

<sup>37</sup>Ibid., p. 355.

<sup>38</sup>Ibid., p. 356.

## Your Question

(Continued from page 503)

human was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race.

Joseph F. Smith  
John R. Winder  
Anthon H. Lund.

"First Presidency of the Church of Jesus Christ of Latter-day Saints."

In relation to Jesus Christ it is sufficient to say we know that he was the Creator, under the direction and

(Concluded on following page)

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# Fritos RECIPE OF THE MONTH

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- 1/2 cup Butter or Margarine
- 1 square Chocolate
- 1/2 cup Sugar
- 1 Egg
- 1/2 cup Flour (unsifted, enriched all purpose)
- 1/4 teaspoon Salt
- 1 teaspoon Vanilla
- 1/2 cup Crushed FRITOS (measured after crushing)

Melt butter or margarine and chocolate in double boiler.  
Add sugar, egg, flour, salt and vanilla.  
Pour in greased pan 8 1/2" x 10 1/2".  
Sprinkle with FRITOS.  
Bake at 400 degrees for 12 minutes. Cut in squares.  
24 cookies.

FRITOS is the registered trade-mark of The Frito Company.



## Your Question

(Concluded from preceding page)

commandment of his Father, of this world and many other worlds. John in the introduction to his gospel said this:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . .

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men." (John 1:1, 3-4.)

A plainer translation could be given, but this will suffice. In the Doctrine and Covenants (sec. 38:1-3) we find the following:

"Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;

"The same which knoweth all things, for all things are present before mine eyes;

"I am the same which spake, and the world was made, and all things came by me."

In the writings of Moses this is recorded:

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:33.)

These great works and this wonderful experience all came before our Savior had a physical body. This work was done by him when he was a Spirit. It is an erroneous notion without any foundation in truth to think that Jesus had to be clothed with a body of flesh and bones, before any work could be performed by him.

When the Lord appeared to the brother of Jared, he showed him his body. It was the body of his Spirit, and it was in the exact form of his tabernacle when he walked the streets and highways of Palestine. (Ether 3.) The only physical body of flesh and bones he ever had was the body born of Mary in the village of Bethlehem, which in his resurrection became inseparably connected with his physical body.

The Prophet Joseph Smith said the doctrine of reincarnation is a doctrine of the devil. (Teachings of the Prophet Joseph Smith, p. 105.)

THE IMPROVEMENT ERA

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# Work—a Lengthener of Life

Richard L. Evans

TO BE able to close each day with a sense of accomplishment is one of the greatest blessings and precious privileges of life, one that entitles a person to sound sleep and sincere satisfaction as few other things do. Sometimes men work, having foremost in mind the wish to be free from work. Then through some circumstance the time may come when they are, in a sense, free from work—and then they find that the idea has much less allure than they had once supposed. Of course there is such a thing as overwork and too much pressure. And under pressure there is some tendency to swing to the other side and to place a fictitious value on retirement. But the word itself, *retirement*, sets up a false set of standards if it means inactivity and idleness. There may properly be retirement from some pursuits, a change of activity, a lessening of responsibility, a change of pace or position. But work has been accused of too many ills. When a man needs a rest, very often it isn't that he so much needs a rest from work as a rest from worry, a rest from pressure. Men rust out sooner than they wear away; they wither in idleness sooner than they break down in willing, useful work. Friction will wear us away—friction with other people, friction within ourselves. Pressure and impatience will do their damage. A bad conscience will wear a man away. Worry will wear a man away. But willing, constructive work, within the limits of one's health and physical strength and talents and time, is a lengthener of life and a catalyst without which little real happiness comes. Freedom from work in the sense of doing nothing constructive or of having nothing constructive to do, is a false standard; and unfortunate is the person who has forced time on his hands—time that he must fill with forced pleasures and hollow pursuits. The right to work is a blessing that should be gratefully accepted and earnestly safeguarded. And work, itself, with a sense of accomplishment and of usefulness in life, is the surest safeguard against wasting away.

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, MAY 24, 1953

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## IT FLOWS IN COMPASSION

By Mabel-Ruth Jackson

WEeping indeed may help in time of grief, Flooding the heart and bringing it relief; Emotion, lacking outlet, sears the heart And changes into something quite apart. Tears carry healing when they come and go, So let them well and freely overflow. But sorrow, long indulged in, may congeal JULY 1953

The fount of love to which men's needs appeal. Anguish, conquered, flows in sweet compassion, Teaching understanding in wise fashion That turns from self to soothe another's woe. Tears carry healing when they come and go.



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# Your Page and Ours

Wimpole Park, England

Dear Editors:

I would like to express my appreciation for the efforts put forth by those who send the ERA to servicemen. My subscription was given to me by the bishopric of the Tooele 1st Ward, and I thank them for sending it to me.

When I was home, I took the ERA for granted. I just accepted it because it was there. However, since I have been overseas, I have received my monthly issue, and I look forward to the time when the next issue comes. It helps fill in the hours when I am unable to attend church; the nearest to me is London. Again I thank you.

/s/ A/2c Merlin F. Young

Evanston, Wyoming

Dear Sir:

I would like to express my appreciation for the April number of the ERA which came this morning, it is so beautiful and so very informative.

It is just what I need in my work in the gospel doctrine class in our Sunday School.

To me this number alone is worth the subscription price.

Sincerely yours,  
/s/ Esther L. Warburton

Peru, Indiana

Dear Editors:

I wish to take this opportunity to offer a note of appreciation for the article "These Times" in the February issue of ERA. I don't often exercise an interest in this feature since I never was vitally interested in political science, but this particular article aroused my enthusiasm and respect for Dr. G. Homer Durham.

We Northerners are a rather cold and reserved people, probably that is why we love the warmhearted missionaries sent to us by you in the West.

Thanks to Dr. Durham for a fine article.

Sincerely,  
/s/ Mrs. Robert E. Howard

Fort Hood, Texas

Dear Editors:

I have wanted to write you for some time, and tell you how much I enjoy THE IMPROVEMENT ERA. I am receiving the ERA from the Kanarra Ward, which is my home ward. I want the members of the ward, along with you, to know that I enjoy THE IMPROVEMENT ERA very much. I know that I benefit a great deal by reading it, and since I have been in the army, it has helped to bring me closer to our Church and to our Father in heaven.

I pray that God will always bless you and your staff in your fine work.

Sincerely yours,  
/s/ Pfc. Devon B. Reeves



Albuquerque, New Mexico

Dear Editors:

MY WIFE and I have read many letters of sincere thanks and appreciation from servicemen on "Your Page and Ours." Perhaps I am one of the few elders in the service who is fortunate enough to have my wife and two lovely children with me. We recently moved from Shreveport, Louisiana, to Albuquerque, New Mexico. While in Shreveport we attended meetings in the mission branch and my wife, Helen, taught in the Junior Sunday School. I am sure we will look back on many fond memories of our meetings with the Saints there. We are currently attending meetings in the mission branch here in Albuquerque and meeting many new friends.

We eagerly look forward to receiving the monthly issues of your magazine and enjoy its entire contents more than words can express. May the blessings of the Lord be with you all.

Sincerely,  
/s/ William R. Walker

Verdun, France

Dear Editors:

JUST a few lines to thank you for the wonderful job you are doing and have done, on THE IMPROVEMENT ERA. Where I'm stationed, there is no church or as far as I know, any other member of the Church here, so the ERA has been my companion throughout my entire tour of duty over here.

God bless you all.

I remain,  
/s/ Cpl. Carl G. Hein

Honolulu, Hawaii

Dear Sister Austin:

WE HAVE just received our January issue of THE IMPROVEMENT ERA, and in it we find a report of the fine M.L.A. roadshow you wrote and directed for your ward. This is just the type of thing we have been needing to give our IMPROVEMENT ERA drive a shot in the arm. . . .

Sincerely yours,  
/s/ Miss Pearl Bacon

Provo, Utah

Dear Editors,

I DO NOT know whom I should especially congratulate, but probably most of you from President McKay to the entire staff. The April ERA issue is notably outstanding and is worthy of binding separately for each home. Its format is beautiful. Thanks to all concerned.

Cordially,  
/s/ T. Earl Pardoe

Winston-Salem, North Carolina

Dear Editors:

CONGRATULATIONS! This month's ERA is, in my opinion, the best issue I have ever seen. What a splendid idea to build the complete issue around the temples and running interior pictures. Excellent!

Sincerely,  
/s/ Stanley Kimball

## BEE HIVE GIRLS OF NEPHI THIRD WARD, JUAB STAKE

Honoring the Gatherer and Guardian Bee Hive classes of the Nephi Third Ward, Juab (Utah) Stake, for their outstanding attendance record at all Church meetings was this banquet.

Seated left to right: Joeline Anderson, Connie Boswell, Marilyn Yorgason, Merlene Starr, Beth Winn.

Back row: Guardian Teacher Maxine Anderson, Janet Westring, Mary Stevenson, Patsy Ingram, Launa Garrett, Guardian Teacher Rowena Pew, Colleen Westring, Norma Sperry, Wilma Talley, Myrna Lunt, and Gatherer Teacher Delone Hall.



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# Sharing the Good Things of Life

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Out-of-door suppers are more fun for everyone — and certainly less trying for Mom — if family and friends pitch in and help.

The planning of a life insurance program should be a family affair, too . . . since every member is concerned in the important decisions that are made. Call a "family council" soon . . . and be sure to invite your friendly Beneficial Life Insurance representative. You'll find his suggestions helpful and sound.



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